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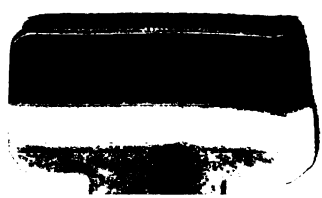
FAITH - AND HEALTH

CHARLES REYNOLDS BROWN

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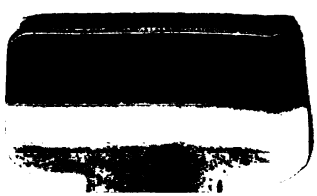
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Faith and Health

Faith and Health

BY

CHARLES REYNOLDS BROWN

AUTHOR OF

"THE YOUNG MAN'S AFFAIRS," "THE SOCIAL MESSAGE OF THE MODERN PULPIT," "THE MAIN POINTS," AND "THE STRANGE WAYS OF GOD"





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Preface

THE wise man, were he alive to-day, could slightly amend his original statement and feel quite sure of winning general assent — "Of the making of health books there is no end." We find issuing from the press a steady stream of volumes written, some in support of and some in opposition to "Christian Science," "The New Thought," "The Emmanuel Movement," "The Power of Suggestion," and all the other forms in which a widespread popular interest is manifesting itself.

The endeavor in these pages has been to bring together in a single volume and in simple language some of the main arguments which may be properly advanced in this general contention, and to indicate in briefer compass the line along which, in the judgment of the author, genuine progress may be expected in seeking increased physical efficiency through the aid of mental and spiritual forces.

Preface

The larger part of the material in the sixth chapter was formerly used in a little booklet entitled "The Gospel of Good Health," published by The Pilgrim Press, Boston, in its "Envelope Series," and it is republished here by their kind permission. It has been freely retouched.

The Healing Miracles of Christ

I

The Healing Miracles of Christ

IT is highly suggestive that in the Greek New Testament the word translated in certain passages "to save" is translated in other passages "to heal" or "to make whole." This would seem to indicate that the ultimate purpose of both these restorative processes is the same. Salvation is wholeness, soundness, completeness of life. And conversely, for a man to be truly "in good health" means not only that his digestion, circulation and other bodily functions are all working properly, but that he is also upright, aspiring and useful.

The one word applied to both processes also points back to the common source of healing energy. The psalmist of old sang praises to his Lord who had forgiven all his iniquities and healed all his diseases. He was sound in his philosophy, for in the last analysis it is

one and the same divine energy which operates upon the body and upon the soul. It is one divine energy which operates, now utilizing thoughts and desires, impulses and confidences; now utilizing fresh air and pure water, wholesome food and chemical substances, useful exercise and congenial employment. In either case we have the same divine energy at work restoring, up-building and completing the life according to a purpose eternally beneficent.

It is natural, therefore, it is inevitable, that the relations between religion and medicine should be close. It is altogether fitting that the pastor who ministers to the moral life, which in turn reacts upon physical health, and the physician who ministers to the body, which in turn reacts upon the formation of character, should be on sympathetic and cordial terms, each one doing his own work, and each one doing it better if he attempts only that for which he is adapted and trained. In these chapters I hope to indicate clearly how these two arms of a common service to human

well-being may best be maintained in those forms and relations which shall be most advantageous to the people who are to profit by such a combined ministry

The Saviour of the soul is known also as the Great Physician. It is not inappropriate, therefore, in considering the relation of religion to health to speak first of those acts in His life which are known as His healing miracles. It is inaccurate and unfair to define a miracle as "a violation of law," or as a piece of magic introduced, no one knows how, for the amazement of the people. A miracle is a result wrought by divine power according to laws which at present lie outside the field of ordinary experience. In what we call the operation of natural law we find when we look closely "a divine purpose moving steadily across the ages, keeping its appointments with foreseen human needs" and ministering to them with differences of administration, but in the same abiding spirit of intelligent helpfulness. And in those events called miraculous, we find this same divine energy mani-

festing itself according to methods which lie at present outside the field of ordinary experience.

Now, close-knit with the whole narrative of Christ's life is the record of the fact that those who saw Him, knew Him, companied with Him, believed beyond a peradventure that He wrought miracles of healing upon the sick folk of that day. He called them His "works" — being what He was, these were the natural expressions of His incomparable energy. He called them "signs" — they pointed to something beyond and more significant than themselves. He used them somewhat freely at the opening of His ministry, but more and more sparingly as time went on. He used them to draw the attention of the people to His message, for no teacher can teach effectively without attention. He used them as symbols of the entire work of recovery which He came to perform on behalf of the life of the race.

We are not surprised to find this record of unusual occurrences in the narrative of the

life of Christ. Jesus himself was an unusual occurrence. His teachings in their insight and comprehensiveness, in their poise and balance, rank so far above the teachings of all other great religious leaders; His life itself was so unique in its quality and in its abundance, that we are prepared in advance to believe that the natural order may have had some response to make to Him which it does not make to other individuals. And when we find these occurrences described in the serious, sober statements of such trustworthy men as those who furnish us the material contained in the four Gospels, some of them actual eye-witnesses of the events described, we are ready to give most serious consideration to these claims put forward as to the healing ministry of Christ.

More than that, it was a time of moral crisis in the history of the world. Judaism, the best there was in the religious life of that day, was weak through the Pharisaical and Rabbinical perversions which had fastened upon it. The pagan cults of Greece and Rome

were openly scorned by the more intelligent people and were distrusted by the masses. The morals of the world were becoming hideous. The gladiatorial games and other forms of amusement current were such as to indicate that the race might be almost on the verge of moral insanity. Civilization itself seemed to be trembling on the brink of ruin. It was of the highest importance that when the rude barbarians of the north should come down and conquer Rome, they should find there in the once mighty empire a virile and helpful form of religion, whose inherent vitality would be able to conquer their rugged natures. To gain the attention of the world, and to establish Christianity in the popular confidence, this unusual manifestation of the divine energy seemed to be demanded.

The day has gone when the healing miracles of Christ can be dismissed with a smile of pity or with a look of scorn. Certain people used to say jauntily that they were "impossible," but we have been surprised so many times in the last few decades by the discovery

of unsuspected potencies in this world of ours, that thoughtful people have become very guarded now in asserting what is or what is not "impossible." We have been told, with an air of finality, that the healing miracles of Christ were "contrary to the laws of nature." But what are "the laws of nature"? Let any one name them, and when he lets his voice fall, ask him if he has named them all! If he is a man of sense, he will reply, "No, I have only named those which are known to me at this time." Well and good! No wise man to-day would undertake to say that he had named or that he could name all the laws of nature. Here in the first century was One who knew more about certain laws and about certain mysterious forces than we seem to know at this time, and He was able to exercise an unwonted potency. When He spoke, His word was with power; and when He worked He accomplished results of healing according to laws which lie outside the field of ordinary experience. In every case it is a question of evidence, and until we have

some better evidence upon which to deny these narratives of healing than the mere dogmatic assertion of those who choose to reject them because of the marvelous element in them, we are warranted in retaining our faith.

"Jesus healed many that were sick of divers diseases," — this is the hard fact which criticism has been unable to explain away. How did He do it? We may not be able to bring in a final and exhaustive answer to this question, but let us go as far as we can along that road. You will find in almost every case He added to that impulse toward recovery, which causes the cut finger to heal, the broken bone to knit, the system overloaded with some foreign or useless substance to cast it off — He added to that universal impulse toward recovery, which we recognize as one of the resident forces in the world of life, the power of His own wise and loving personality. He went further than that — He aimed to secure the co-operation of the expectant hope and confident trust of the patient himself. He worked

His signs in an atmosphere of trust and upon the subjects of an heroic and resolute faith. When He found himself in an atmosphere of unbelief and confronted with those who had no faith, "He could do there no mighty work."

How prominent the Gospel narratives make this element of faith! The centurion said, "Speak the word and my servant will be healed!" Jesus replied, "I have not found such faith in Israel"; and the servant was healed in that hour. Two blind men followed him saying, "Thou Son of David, have mercy upon us." He said, "Believe ye that I am able to do this?" They replied, "Yea, Lord." And He touched their eyes, saying, "According to your faith be it unto you," and their eyes were opened. He said to the palsied man, "Rise, take up thy bed and walk," and when the sufferer showed his faith by trying to obey this summons, by that faith he was healed.

Jesus rubbed clay upon the eyes of a blind man and said to him, "Go to the pool of

Siloam, and wash." The man showed his faith by feeling his way along the difficult streets toward the pool, and when he washed his eyes, he received sight. Ten lepers came to Him for healing, and Jesus said, "Go show yourselves to the priests." They showed their faith by starting immediately to secure a clean bill of health from those officials, "and as they went they were healed." One of them returned to thank Christ for his new-found health, and Jesus said to him, "Thy faith has made thee whole." Jesus said to the man with the withered hand, "Stretch forth thy hand"; and the sufferer, hearing those accents of authority, of love, and of confidence, showed his faith by making the brave attempt; and in that act of faith his hand was restored. When Jesus went to the home of Jairus, where the little girl was sick unto death, He put the people, who were weeping and wailing in the sick room, all out. He said to the father, "Be not afraid, only believe; thy daughter is not dead, but sleepeth." He took with Him into the sick room Peter,

James and John, His three choicest disciples; and there in that atmosphere of faith and hope and love, He healed the child.

These are well known samples of His general method. The fact that in some instances faith on the part of the sufferer is not mentioned is not conclusive evidence that no faith was aroused or utilized. The argument from silence touching some detail in the narrative means little in the face of the fact that in so many cases of healing it is made prominent. The narratives are all brief — they had to be brief in order to bring the story of Christ's life within that small compass, where it can be read entire in a few hours. And the indications of His habit of securing the co-operation of expectant faith on the part of the sufferer with the mighty energy of His own wise and loving personality are so numerous as to give us reliable and most valuable insight into His prevailing method.

It is also important to observe that many, perhaps the larger part, of the maladies He healed were plainly nervous or mental in their

origin and character. You will find these sufferers referred to in the Gospels as persons "possessed of devils," or as "demoniacs." It was not a time when the world knew much about scientific diagnosis. When the simple hearted people of that day saw a human personality apparently overborne by some hostile influence, they decided that it must be the work of the Evil One. "He has a devil," they said. It seemed to them a case where an evil personality had taken up his abode in the mind and heart of the sufferer.

When we come to examine carefully the symptoms recorded we would to-day bring in quite a different diagnosis. There are several of these cases which are made especially prominent in the four Gospels. There was the man in the synagogue at Capernaum who cried out during the service saying, "What have we to do with thee, thou Jesus of Nazareth! Let us alone!" We would call such a man to-day mentally unbalanced or insane.

There was the man of Gadara who believed that a legion of devils infested his personality.

When Jesus asked him his name, he replied in wild, incoherent fashion, "Legion." He believed that a whole Roman legion of devils had taken up their abode in his troubled mind. He showed an unnatural and an ungovernable strength, "breaking the fetters and chains" with which men had bound him. He ran wild in the mountains and among the tombs, cutting himself upon the stones. At times "he was exceedingly fierce so that no man could pass that way," and would cast aside all his clothing. When Jesus found him he was naked. We find him later, after he was restored, "clothed and in his right mind." We would call such a man to-day insane, but the people of that early time said that he was possessed of devils.

There was the demoniac boy at the foot of the Mount of Transfiguration. When he was suffering from his malady, he fell to the earth and foamed at the mouth. He writhed as if some devil was "tearing him." His trouble was intermittent — it would "take him and then leave him," the father of the

boy stated. We should call such an affliction to-day epilepsy.

There was also in other cases the paralysis of a single organ or function — the woman, who had "the spirit of infirmity for eighteen years," could not lift herself up. There was a man with "a dumb spirit," as we should say to-day a man rendered mute by the paralyzed condition of the vocal organs. In other cases there was the inability to perform some certain function, and this was attributed to a particular kind of devil.

Now in the face of these mysterious afflictions of a mental or nervous nature, afflictions which still puzzle the wisest physicians even to this day, we are not surprised that in this earlier time, unused to anything like scientific diagnosis, the people should hastily conclude that these insane persons, or epileptics, or those who suffered the paralysis of some particular function, had been overcome by some hostile personality which they called a demon or a devil. And Christ himself, whatever He may have thought of the diagnosis

of that day, — whether He shared in the scientific limitations of that period as He shared in so many of the limitations of the common life when He took upon himself the form of a servant, or whether He deemed it best to approach these sufferers sympathetically by using the forms of speech with which they were familiar in dealing with those mental disorders, — Christ himself habitually used the same expressions. Whatever view Jesus may have held, He healed many of these nervous and mental sufferers by the wholesome influence of His own personality as He brought it to bear upon their need.

It should also be noted that He openly recognized the fact that some diseases have their roots in the moral nature — that they have been induced by wrongdoing. A new mode of life would be demanded for a permanent cure, and a new spirit and purpose would be needed if He were to undertake the recovery of such a sufferer with any hope of success. When the palsied man borne by four was brought to Christ, the first word

spoken was not addressed to his physical condition or bodily interests — it went much deeper: "Son, thy sins be forgiven thee." Afterward the man was enabled by the healing power of Chirst to take up his bed and walk. When Jesus had healed the impotent man at the pool of Bethesda, He said to him, "Behold, thou art made whole! Sin no more lest a worse thing come upon thee." Where the source of the trouble lay in some moral delinquency, and where the healing was withheld by an unwillingness on the part of the sufferer to "about face" in his fundamental purpose, then the One who came to forgive our iniquities and to heal our diseases dealt frankly with that moral lack.

It is also to be noted that Jesus never worked His cures for pay. He was in no sense a professional physician engaged in a lucrative practice. He would not confuse the issue by undertaking to combine the profitable practice of medicine with His high office of spiritual leadership. He would not use His marvelous power to change stones into bread, which in

a stony country like Palestine would have been a most rewarding line of effort. He was quite unlike some of the modern professional healers who undertake in the disregard they show for the higher interests at stake to live by bread alone. He brought into the field uniformly a pure, unselfish personality as He went about preaching the Gospel of the Kingdom and healing many that were sick of divers diseases.

Jesus furthermore avoided all display. The One who refused to cast Himself down unhurt from the pinnacle of the temple, as possibly He might have done, would not parade His acts of healing upon the street corners or sound a trumpet before Him to advertise His success. He said on many occasions, when some sufferer had been healed, "See that thou tell no man." He did not desire that His fame as a healer should be widely heralded. He was unwilling to be regarded mainly as a great wonder worker; He had more serious interests at heart. He knew also that it would be inadvisable for the suf-

ferer who had been healed to be continually calling the attention of others to his wonderful recovery. Thus Jesus worked unselfishly and quietly, seeking ever to maintain the most wholesome conditions for the patients who were being treated.

Now it seems to me, as we study carefully the records of these cures, we will find that Jesus has here suggested and formulated for us the best conditions for healing the sick by psychic methods in those functional disorders of nervous or mental origin, where such treatment has peculiar value. He took pains to awaken and encourage an expectant faith on the part of the patient. "Have faith in God." "All things are possible to him that believeth." "Fear not; only believe." These are the words He used frequently in addressing those who came to Him for relief. Faith is that attitude of mind, of heart and of will, which gives substance to the thing hoped for, which stands ready to accept as absolute verity some valuable and wholesome suggestion. This was the mood on the part of the

patient in which His signs were commonly wrought.

He also endeavored to secure a sympathetic and helpful atmosphere around the patient. He put out the wailers and the weepers where He found Himself unable to silence them. He encouraged the members of the family to believe that a recovery was possible. When the father of the epileptic boy said, "If thou canst do anything," Jesus replied, "If thou canst believe; all things are possible to him that believeth." He took with Him — the fact is mentioned in a number of instances, and the same thing occurred no doubt in many others — His three most trustworthy and experienced disciples, Peter and James and John. They had seen Him heal the sick, and they firmly believed that entire success could be achieved in any case He undertook.

And then, most significant of all, Jesus added to the faith of the person, and to the faith of his friends, and to that healing impulse toward recovery resident in human nature and constantly at work on our behalf

until overborne by the weight of a disease it cannot throw off — He added the reinforcement of His own pure, wise, unselfish and loving personality. His purpose, His desire, His will was to make men whole. The full strength of that mighty tide of redemptive love flowed around and in upon those who brought their ills to Him in expectant faith.

When you see Him and hear His words, when you taste the quality of His life and witness the character there revealed, you find it not hard to believe that He thus wrought on behalf of suffering humanity. I am aware that there are those who think these narratives of healing belong only in the stained glass windows of some medieval cathedral, or in the mystic lines of some lovely poem, — that they have no place in the sober prose of actual history. I cannot hold with them. I not only accept them as veritable history, but I regard them as abiding symbols of that great tide of divine helpfulness which is flowing yet, and is to flow on forever for human relief.

"Violations of natural law"? Nay, rather

the glorious addition of another force which changed the possibilities in the situation as men sensed it before His coming. It is possible for any intelligent man to approach some bit of sandy desert, where by the operation of natural law nothing of value has ever grown, and by skillful irrigation, and by the scattering of a few seeds of life, to cause it to blossom like the rose. The course of nature had never produced anything there but sagebrush. It might seem to a resident prairie dog that a miracle had been wrought, but the result was attained according to law by the introduction of a new measure of energy and intelligence. Now, if an ordinary man can thus change "the course of nature" in that particular barren field, and cause nature to do what she would not have done but for his approach, what shall we say in the field of human betterment, physical and moral, when such an one as Jesus of Nazareth makes His august approach!

In these chapters I hope to bring out, if I may, the perennial significance of all this as

it bears upon our modern needs. I would strive to help each one to release in his mind and experience the universal and eternal Christ from the narrower limitations which in our thought belong to Jesus of Nazareth. The significance of His life then seemed merely local and temporary, but the same Spirit that was in Him, the Spirit of the eternal Christ, now sustains universal and cosmic relations. Would that each one might know in some more vital way that the help of the ever-present Christ who thus healed men of old is still available for health, for guidance, and for moral recovery. Make your alliance with the Unseen and Eternal an immediate and an available alliance! Strive, if you will, to make it an alliance helpful on the physical as well as on the moral levels of your personal life. It may be that as a result of this larger and bolder venture of faith, you, too, will say of some high hour of privilege, "We never saw it in this fashion."

In those days when the cable roads were in use in certain hilly cities, one would often see

a boy on his bicycle holding on at the rear of a street car and thus being towed up the steepest hill by the mightier force. The boy still had one of his hands on the handle bars and his feet upon the pedals to guide his wheel and to maintain his poise, but now his puny strength was vastly reinforced by the fact that he had laid hold upon the strength of the powerful engines away yonder in the power house which were moving the cables and thus moving the cars all over the city — and incidentally helping the small boy in his progress up the hill.

It is possible for any one, if he will only have it so, to realize that in the deep places of his own soul, where he has not been accustomed to go, in those sections of his inner life which he has rarely visited, there is a mighty energy constantly available for his individual needs. It is the same energy which of old caused the morning stars to sing together, and the sons of God to shout for joy. It is the same energy which moves the planets in their courses, and has within its holy keeping

all these cosmic interests even to this hour. It is the same energy which spoke and wrought, healed and loved in Jesus Christ. And that same energy of the living and loving Christ, beneficent and redemptive ever, is still operative and available to the reach of expectant faith.

Modern Faith Cures

II

Modern Faith Cures

IN the preceding chapter the healing miracles of Christ were discussed. We seemed to find there an adequate occasion for some unusual manifestation of the divine energy in the most significant moral movement in history, — the introduction of Christianity. We found a great personality upon the scene, — Jesus of Nazareth; and His speech and His character, His expanding and abiding influence, were such that we were led to feel that the natural order might not inappropriately have a response to make to Him which it does not make to other individuals. We found that these wonders of healing were wrought in the spirit of holy love, without display and with no thought of compensation. We found the record of them contained in narratives composed by men honest and trustworthy, narratives which give

abundant evidence of being sober and accurate. We found that these wonders were utilized as symbols of the recovery and renewal of the moral life of the race, and thus became a significant part of this whole mighty movement. And we seemed to find good reasons for attributing to Jesus Christ a power altogether unique in ministering to human ills.

In the very last address He made to His disciples, we find these extraordinary words, "He that believeth on me, the works that I do shall he do also, and greater works than these." This statement seems to open the door for an indefinite extension of these wonders. It has been so accepted by thousands of earnest men and women. We find down through the centuries of Christian history, in varying measure, the claim that this miraculous healing power is still operating. It is in regard to these more modern faith cures that I wish to speak in this chapter.

We discover in the stories of the medieval saints a great mass of this material. When

the Roman Catholic Church used to discuss the question of canonizing some candidate for the sainthood, inquiry was made not only as to the character and the record of usefulness of the individual, but also as to whether or not he worked wonders during his lifetime, and whether or not his bones, his garments, or other relics, after he was gone, had been credited with miracles.

It was a wonder-loving period in the world's history. It was a time when the habit of accurate discrimination between poetry and prose, between sentiment and sense, was not prominent. "The readiness to assent to every slightest indication of anything supernatural within the hallowed precincts of the Roman Catholic Church was universally reckoned a virtue." And the coming into the church at that time of great numbers of pagans, with their keen interest in the magical rather than in the moral aspects of religion, created an unusual demand for wonders to be wrought in the name of religion. And here as everywhere, demand had a tendency to create sup-

ply, and so the wonders, or at least the stories of wonders innumerable, were forthcoming. When one reads the lives of the medieval saints, he finds this element most prominent.

And to a much less degree, we find the same phenomena in certain quarters in our own day. Some of the most notable have been witnessed at a little town called Lourdes in the south of France. It is an insignificant village, but in the grotto there, it is said, the Virgin Mary appeared to a peasant girl in the year 1858. A church has been built above the grotto, and thousands of people have made their pilgrimages to the place to pray for healing and to drink of the waters. Hundreds of them have been healed. You will find there an interesting collection of canes and crutches thrown aside by those who had been so restored as to have no further use for them.

On this side of the water also we find phenomena akin to those witnessed at Lourdes. In the Church of St. Anne de Beaupré, not far from Quebec, there is a similar shrine and a similar collection of canes and crutches left

by cripples who have been miraculously healed by prayer and faith. And many are the stories of various forms of disease which have been cured by faith exercised there by certain sufferers.

In our own country Dr. Cullis of Boston, a man whose church and hospital I have visited repeatedly, and whose meetings I have attended, came to have a wide reputation as a faith healer. He used to hold on Beacon Hill, in the very center of Boston culture, and within gunshot of the full strength of the rationalism of Harvard University, each year, a midwinter convention where the speaking and the praying bore mainly upon the entire sanctification of the spiritual life and the healing of disease through faith. Dr. A. B. Simpson of Brooklyn, formerly of the Presbyterian ministry, now at the head of what is known as the Christian Alliance, has been working along the same lines. His followers call themselves "Fourfolders," — they believe in Christ as Saviour, Sanctifier, Healer and Coming King, for they look for the speedy and visible return

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of Christ to earth. In the same class we find Dr. Dowie, recently deceased, of the Zion movement, who by his public addresses and by his little paper, "Leaves of Healing," circulated by thousands of copies, has spoken to a wide circle of people in all parts of Christendom on the subject of healing through faith. I have been present in meetings led by Dr. Cullis, by Dr. Simpson, and by Dr. Dowie, where each one of these men called up certain people from the audience to testify as to their having been healed from certain diseases through their faith in God.

Now what shall intelligent, discriminating people say to all this? We cannot sweep it all aside with a wave of the hand and a curl of the lip, calling it mere ignorant superstition, or deception and fraud. Take into consideration, as you must, all the failures — and they form a pathetic array when you inquire closely. The crutches, brought by suffering cripples to Lourdes and to St. Anne de Beaupré, to Cullis, to Simpson, and to Dowie, and carried away again because they were still needed, are

naturally not in evidence, although there are enough of them in the world to load a ship. No public testimony meetings are ever held where the people who have tried to be cured by faith and have failed are invited to speak. If there were, these sufferers would be reluctant to confess their failure, although they would outnumber the others a hundred to one if they should all appear. But taking all these failures into consideration, there still remains a nucleus of success to be considered.

It is also necessary to take into consideration this fact: any honest, rational person is competent to testify as to whether he feels sick or feels well; he may not be competent to testify as to whether he was at a certain time suffering from Bright's disease or cancer, from tuberculosis of the lungs or the necrosis of certain joints. Here the question is one of diagnosis, and only those who have been trained in the science of diagnosis are competent to speak.

And the patient may not be competent to testify that he has been cured by faith, or by Christian Science, or by medicine, or otherwise,

from such diseases — that also is a question of diagnosis. A wealthy gentleman in the East, himself a chronic invalid, undertook several years ago, in the interests of suffering humanity, to follow up one hundred of these cases where it was claimed that serious maladies had been cured by faith. He found that over two-thirds of the patients died in less than two years from the very diseases which physicians had pronounced incurable, but from which they professed to have been triumphantly cured by faith. The patients were honest, no doubt, but they were not competent in diagnosis. They went to the healers, and under the stimulus and excitement of the meetings, under the influence of the anointing and the earnest prayers, they felt better. Their exaltation of spirit was such that they publicly testified to the cures, and for a time their general health seemed to be improved. And then in less than two years, more than two-thirds of them were laid away in death as a result of those very diseases from which they had professedly been cured.

But still, admitting the great preponderance of failures which wait upon the outskirts of this movement, unwilling to speak because they believe that their continued suffering is an indication of their lack of faith, and admitting also the temporary character of many of the reputed cures, there still remains, as I believe, a nucleus of fact. When we find these stories of healing, therefore, in the Middle Ages or in our own day, we do not accept them in the mass. We do not reject them in the mass. We deal with them individually, and undertake, as far as possible, to reach the solid and verifiable truth in any given case.

Now suppose we find, as we shall, certain people cured, actually and permanently cured, through their faith in God. Shall we say that this is real Christianity; that this is what Christ meant when He said, "Greater works than these shall ye do"? Shall we conclude that if the great mass of modern Christianity were not spurious and lacking in real faith, all the suffering people might be healed in the same way?

It seems to me that this also would be an erroneous view. "Greater works than these shall ye do"; the words were addressed to the whole Christian movement, to the entire Christian civilization which would result from the influence of Jesus. "Greater works," not necessarily in the sudden, amazing character of the results wrought by men who believed in Christ, greater rather in their extent, in their regularity, in the permanent value of those moral achievements which these original works foreshadowed and symbolized.

It was here that the men Christ trained Himself placed the weight of their emphasis. When He sent forth the twelve apostles, He said to them, "Go to the lost sheep of the house of Israel, and as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, cast out devils. Freely ye have received, freely give." And when they went out, we find them giving, as a matter of fact, only a slight and subordinate attention to the work of physical recovery, but devoting their main strength to changing the minds, the

hearts, and the wills of men in the interest of new character. And when Jesus sent forth the other seventy, He said, "Into whatsoever city or village ye enter, heal the sick that are therein and say, 'The kingdom of God is come nigh unto you.'" And when they returned they reported that the devils were subject to them, that those mental and nervous diseases which were discussed in the last chapter had been cured by them in many instances. And Jesus said, "I saw the forces of evil falling before you like lightning, but in this rejoice not! Rejoice rather because your names are written in heaven"; rejoice rather in the enrollment of new types of character in yourselves and in those to whom you have ministered.

In the gradual extension of Christian influence; in the permeation of our literature by Christian truth; in the leavening of our civilization by Christian ideals and principles; in the establishment to the ends of the earth of such institutions as churches and schools, hospitals and homes, in the name of Christ and by the gifts of his followers; in the carry-

ing of a certain high quality of life by Christian men and women into all the dark places of the globe; in the magnificent results achieved by all these, — we are to see, according to my understanding of the promise, the "greater works" predicted by Christ for those who should believe on Him, rather than in some local wonder, which to some minds might seem for an hour to outshine all these mighty works.

Now if we take this view of it, then what place ought the claims of faith cure to have in the ordinary life of to-day? In the first place, the volume and the significance of it will vary according to the intelligence and the temperament of the patients, and according to the mood of the people. When Charles II was King of England, he touched one hundred thousand people who hoped by his royal touch to be cured of scrofula or "King's evil," as it was called. King James is said to have touched eight hundred people in one day in Chester Cathedral for the same purpose. Whenever the sovereign appeared the people thronged him, hoping to touch his foot or his hand as he

rode through the streets. But when King Edward appears to-day in London, riding through the streets, a better king in ability and in character than either Charles II or James, not a soul in the vast multitude gathered to see him thinks for a moment of trying to touch him to be healed of disease. The whole mood and expectation of the English people in that particular matter has changed.

And you will find that the expectation regarding cures by faith is to-day most alive out on the frontiers of discriminating intelligence, in the foreign missionary work among people just in process of entering upon higher modes of thought, and among the less fortunate people in the cities where the Salvation Army officers and the rescue missions are at work. In these several quarters we find a keener expectation in regard to faith cure than we would find in a college town or in a city church made up from those who had received more thorough intellectual training.

There are various degrees in faith. There is the cautious assent of that mind which is

accustomed to weigh, to discriminate and to accurately measure all the elements which enter into any situation. This is the most characteristic form of faith among those who have been carefully trained on the intellectual side. It is a form of faith which is not apt to move mountains or to work other wonders. There is also the expectant interest in a certain direction coupled with a quiet and somewhat passive confidence and hope. There is, in the third place, a feeling of strong reliance and trust which constantly bestows new energy upon its happy possessor. And then there is that eager assurance and feeling of certainty which leads its possessors to put into the effort for recovery all the energies of mind, of heart and of will, enabling them at times to apparently clear all obstacles at a bound in the attainment of their desires. The utility of this principle of faith healing will therefore vary according to the intelligence and the temperament of the patient, and according to the prevailing mood of the people by whom he is surrounded.

In the second place, the measure of atten-

tion which may profitably be given to faith as a therapeutic agent will vary according to the nature of the disease. Any physician will tell you that there are subjective mental states which do produce the symptoms of disease or of cure. And when there is concentrated attention, where there is strong credulity touching certain unseen remedial agencies, and where there is a joyous expectation springing out of personal confidence in the divine power believed to be at work on behalf of the sufferer, then the chances of recovery are greatly increased, and the process of recovery may be greatly hastened. In diseases of accumulation, like dropsy, or tumors, by the quickened action of those functions which eliminate, morbid growths are thus sometimes rapidly removed. In functional troubles, like headache, indigestion, mental and nervous depression, any one can readily see how a strong, warm, live faith in God, as not only competent but ready to forgive all our iniquities and heal all our diseases, may come to have great value.

But some earnest nature is saying, perhaps, "Why limit it to particular forms of disease? Cannot God do one thing as well as another?" Undoubtedly, but it is not so much a question of what God can do as of what God does do, of what God has been doing. If a man were lying on the railroad track, and his head had been cut off by a passing engine, it would lie within the power of Omnipotence to put the man's head back on his body and send him away alive; all this were as easy for Omnipotence as the curing of a headache. But as a matter of fact, does Omnipotence ever restore men's heads when once they have been cut off? Did Christ or the twelve apostles or the other seventy ever attempt to work such wonders? Did the medieval saints who are reported to have wrought cures, or Cullis, or Simpson, or Dowie ever accomplish such results? No one has ever heard of any such case. If I should be run over by a street car and have my leg cut off, it would not occur to any one of my Christian friends to pray that a new leg might grow in its place. Medical

science and Christian sympathy alike would center their interest upon the saving of life, and then upon providing me with such an artificial leg as might enable me to still possess some measure of usefulness. In all this attitude we indicate that we do know something about the way Omnipotence works, and we vary our appeal and shape our expectations according to the nature of the trouble we face.

Some of our ills can be overcome by calling upon the latent forces of the body to act, by a new exercise of the will under the stimulus of religious appeal, by the sense of that reinforcement which comes from a feeling of alliance with the Unseen and the Eternal through faith. And some other ills, as we have seen, are not to be cured in that way. When Christ himself was here, His mighty will, His intelligent sympathy, His great soul, His expectant faith in the capacity of those to whom He ministered, wrought wonders. But He by no means healed all the sickness and disease in Palestine nor did He correct all the

physical deformity brought to His notice. And in certain places He found the people so caught in the power of unbelief that He was there unable to do any mighty work.

In the third place, where faith has healing value, it need not and ought not to displace, it should supplement, those other agencies which experience indicates as having value for recovery. "Shall we trust our camels to Allah to-night?" his servant said to Mohammed, when they were pitching their camp at an oasis in the desert. "Yes," replied the prophet, "but tie them first." Do all that common sense and experience would suggest in any situation, thus adding to your prayer of faith and your trust in a mightier power the efforts of intelligence.

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill, the wheat and the shower,
And the sun and the Father's will."

It is all there to meet the needs of the people. But the shower and the sun and the Father's

will would never have brought us our loaf of bread but for the co-operation of that human energy which sowed the wheat and reaped it and ground it in the mill and baked it into a loaf. In like manner, back of all those measures, sanitary, surgical, or medical, — measures declared by experience to have an ascertained value, — lies the Father's will. There is a healing impulse toward recovery which causes the cut finger to heal and the broken bone to knit, but we can best utilize that healing impulse when we do not neglect those parts of the process which lie within our own power.

When we arise in the morning we pray with one accord, "Give us this day our daily bread." We utter those words, I hope, not as an empty form, but in the spirit of a sweet and confident trust. But having uttered them, the farmer goes to his field, and the merchant to his store, and the mechanic to his shop. Each man uses the means which experience suggests in the gaining of his daily bread. The Omnipotent One could drop down manna, or for

that matter, beefsteak and bread, sufficient for all our needs, but Omnipotence works out its beneficent purposes as men intelligently, faithfully, and trustfully co-operate with it, by using those means which are placed here within our power to be used.

I should be almost afraid to declare in this public way how much I personally believe the Unseen One can do and does do for our relief and for our health when we learn to go to Him aright. I should be almost afraid to speak it out lest I should be regarded as fanatical. But the very strength of that faith on my part inclines me to also reverently and gratefully utilize the best aids which the intelligence of my fellowmen, working each one along the line of his own specialty, as I am working at mine, places within my reach.

Four great epoch-making advances have been achieved by medical science; the introduction of anesthetics, making possible surgical operations which were formerly out of the question; the better means of controlling epidemics so that Europe is not now at

the mercy of the black plague or cholera or smallpox as formerly; and our own Gulf cities are not scourged annually by yellow fever; the adoption of antiseptic methods in surgery, reducing the percentage of fatality in a way that brings the doxology to our lips; and the use of scientific methods in diagnosis by the employment of chemical reactions, the Roentgen rays, blood analysis and all the rest. We see beyond a peradventure that the spirit of truth, which John said was the Holy Spirit, has been here leading the minds of men into these truths vitally important for human well-being. We thank God for all this, and we look ahead to still other valued discoveries to be made by those men who are choosing that form of service. And thus I add to my own strong faith in those unseen aids which may be utilized in times of physical crisis, my confidence in the demonstrated efficiency of medical science.

In the fourth place, it is well to remember that while God is omnipotent and faith can work wonders, physical health is not the only

nor the supreme good to be sought. There was a man once who had faith in God, faith before which even that of Dr. Cullis or Dr. Simpson or Dr. Dowie would pale. He suffered from a physical malady which he called his "thorn in the flesh." He besought the Lord for its removal, steadily, insistently and devoutly, but it was not removed. And by his very disappointment he learned that there are forms of strength which are "made perfect through weakness." Thus he learned to bravely and patiently bear his thorn in the flesh and, as a matter of fact, he bore it to his grave. His name was Paul, and you will find his name written in the annals of Christian history above every name, save only the name of the One whom he served.

It may be that you have looked in tenderness and sympathy upon your loved ones when they were ill. You were doing all that faith and hope and love could suggest. But your loving desire for them finally went down in apparent defeat. It was a crushing blow; you wondered at first if the failure of all your

efforts for their recovery was due to your lack of faith. But no, you found your comfort in believing that another wiser and vaster purpose than our own underlies, overarches and enfolds all these precious interests of our hearts. Then you moved up from one form of strength to another and a finer form of strength.

It may be that you have your own thorn in the flesh; you have besought the Lord thrice, and more than thrice, to have it removed but it still remains. It may be that there are unused sources of help which would bring you victory. But even if you should fail, know that there are many fine forms of strength which are still made perfect through weakness. Make up your mind to be well, if it is a possible thing! Utilize, every day in the year, all those physical, mental and spiritual forces which intelligence indicates as having value! Lay hold upon these unseen aids which are like the arm of the Almighty, and employ that help steadily for the same high end! But however it may all come out, know that either in mag-

nificent health or with the sense of failing physical powers, you can still be able to say, touching those more valued and enduring interests, "The Lord is the strength of my life, of whom shall I be afraid."

The Pros and Cons of Christian Science

III

The Pros and Cons of Christian Science

THE great apostle was a man of discrimination. He did not believe in swallowing things whole merely because they tasted good on the outside. He always analyzed their contents first. He did not lose his head and go pellmell into some new scheme of life or some strange philosophy merely because certain good points were apparent in it. He carefully sifted it out. He weighed its component parts, estimated their value, studied their general tendency and direction. Then having analyzed them, tested them, tried them out, he retained that which was good. "Prove all things; hold fast that which is good."

I believe that this indicates the right course in regard to the movement known as Christian Science. I would not undertake in this chapter

to condemn it in the mass; I know too much about it for that. And I am not here to praise it indiscriminately; I know a great deal too much about it to do that. I wish to sift out the wheat from the chaff and indicate, if I may, those lines of thought and effort whereby we can hold fast all that is good in the movement. And I believe I may say without immodesty that I have earned my right to do this. When one objects to some of the claims of Christian Science as being irrational and absurd the common reply is, "Oh, but you do not understand. It seems so to mortal mind, but when you have studied the subject and have read 'Science and Health' those objections will disappear." Now I have studied the subject. I did not get up my knowledge of Christian Science over night or cram up on it hastily in a week for some Sunday evening sermon. I began the study of Christian Science twenty-three years ago, in the month of February, 1887, in the city of Boston. I went to the fountain head for my instruction. At that time Mrs. Eddy herself was lecturing

in Boston and it was my great privilege to attend her lectures. In addition to that I had as my personal instructors two men who were officers in the Mother Church at Boston, one of them the strongest and the clearest exponent of Christian Science I have ever heard speak, and the other the man to whom Mrs. Eddy intrusted the treatment of her grandchild when that child was sick unto death. I spent something over three hundred dollars for my instruction, for however strong the faith of the teacher or the healer in this strange cult may be in the value of "absent treatment," when money is changing hands he is always present in person attending strictly to business. His illusions as to the unreality of things in general do not extend to financial transactions; there his mind and the ordinary "mortal mind" operate in much the same way in that he insists upon the coin of the realm and, quoting the words of the founder herself, "tuition strictly in advance."

I have in my home, signed, sealed and delivered by a regularly chartered school, a

diploma, certifying that I have completed the prescribed courses of study and am entitled to practice as a Christian Science healer. If I chose to hang out my sign as a healer at my home in Oakland, California, to-morrow morning no one could say me nay.

In addition to that I have read books and pamphlets on this subject by the armful. I have had my own copy of "Science and Health" for these twenty-three years. My personal copy is one of the early ones — it is a third edition, while the book has now reached something over two hundred and fifty editions. This early edition has become so rare that copies sell now at a premium. It is also regarded by the leaders of the movement as valuable because it contains certain statements which Mrs. Eddy would be glad to call in and cancel, for they do not appear in the later editions. I have attended Christian Science meetings, Sundays and week nights, in Oakland, in Boston, in London, and in other places. I have spent hours and hours listening to the instruction and the testimonies of their

teachers, their healers and their believers. I have followed up carefully many of their so-called cures. I do not, therefore, base what I have to say in this chapter on hearsay or on newspaper report; I come to you not as an outsider, but with a diploma in my hand certifying that I have been instructed in the science and the art of metaphysical healing.

I wish to consider both the pros and cons of Christian Science. Let us see first what can be said in favor of the movement. It has undoubtedly spoken in tones of authority to a large number of nervous, complaining, self-pitying people who never had anything much the matter with them, and has stopped their wail by putting a new set of phrases upon their lips. "Stop talking about your ills," it said. "Stop thinking about them; stop believing that you have any ills, for such ills as yours are all due to a morbid state of mind. Rise up out of your ailments into the health God meant you to enjoy." And by saying this with those accents of infallible authority which her followers attribute to Mrs. Eddy's statements,

it has changed the mood, the spirit and the bodily health of several thousands of these self-pitying people. To-day they are more happy, hopeful, and acceptable members of society. For all this let us thank God! The physicians tell us that at least one-third of all the ills people complain about are imaginary ills, and Christian Science has shown itself powerful in putting an end to imaginary troubles.

In the second place it has taken a limited number of people who were actually suffering from certain functional diseases, nervous headaches, indigestion, hysteria, tendencies to epilepsy perhaps, and has cured them. Sift the evidence all out and make due allowance for the long list of failures, there still remains a certain number of cures standing to the credit of this movement. I believe Christian Science has cured more than it has killed — I think a good many more. This is not so much to its credit as might at first appear because it has not had the chance to treat a great many people who were seriously ill from organic diseases.

Their own common sense, and that of their friends, coupled with their own instinct of self-preservation, was too great to allow them to trust themselves to such a leaky boat as Christian Science. But in dealing with certain functional troubles we find that veritable cures have been wrought.

In the third place it has given a number of people in almost every community something better to think about. It has awakened in them an interest in religion — a very curious and distorted form of religion, but a religion none the less. It has set them to reading their Bibles, to thinking and talking about God, to striving to bring to bear upon their personal problems the unseen, spiritual forces. It has drawn into it some people from the churches, but they were not as a rule people who counted for much in Christian activity. In that church of which I am pastor, a church of more than seventeen hundred members, we have in the last fourteen years lost twenty-three or twenty-four members who have gone over to Christian Science. I was looking over the list recently

and I find that out of that number four or five would have been called active, earnest Christians. The others were nominal members, listlessly waiting for some wind of chance to blow them where it might. And into many of these listless minds there has come a new interest as they have become believers in the extraordinary claims of Mrs. Eddy.

In the fourth place the Christian Science people as a rule are, within the limits of their somewhat narrow scheme of life, good people. They are for the most part law-abiding, upright, friendly and peaceable. In their institutional life they are not generous toward the poor for they believe there is no such thing as poverty, although individual Christian Scientists do render many deeds of kindness. They show little interest in civic reforms for they believe there is no sin or crime in the world to be reformed. But as you meet them in the narrower range of personal morality they are good people and, as a rule, pleasant people.

Now having said these four things in favor of Christian Science, that they have changed the

tone of life for many self-pitying people, that they have cured a certain number of functional disorders, that they have interested some people more vitally in the general subject of religion, and that taking them as a class they are people who are upright and clean, what more can be said? All this can be said heartily in recognition of certain elements of good in their system.

But in fairness what must be said on the other side? Taken as a system, I believe Christian Science to be a colossal humbug, and for certain reasons which I shall presently indicate, in many instances, a cruel and a wicked humbug.

I. It is a humbug in that it claims to be the only true religion of Jesus Christ — "Christian Science is the pure evangelic truth. It accords with the trend and tenor of Christ's teaching and example while it demonstrates the power of Christ as taught in the four gospels. Outside of this Science all is unstable error" [1] — while its book reveals the fact that

[1] Mrs. Eddy's Retrospection and Introspection, p. 80. Science and Health, p. 202.

it was discovered and announced to the world by a flighty and conceited woman forty-three years ago.

II. It is a humbug in that it takes the name of "Science" and then deliberately repudiates and denies the fundamental principles of all scientific procedure. "Treatises on anatomy, physiology and health sustained by what is termed material law are the promoters of sickness and disease. It is proverbial that as long as you read medical works you will be sick." [1]

III. It is a humbug in that it refuses all competent diagnosis and undertakes to deal with all kinds of disease in the same way, which is manifestly absurd. "Physicians examine the pulse, tongue, lungs to discover the condition of matter; when in fact all is mind and the body is the substratum of mortal mind to whose higher mandate it must respond." [2]

IV. It is a humbug in that it teaches its people to give no attention to sanitary or hy-

[1] Science and Health, p. 72.

[2] Science and Health, p. 370.

gienic measures, denying that any value attaches to diet, baths, exercise, fresh air or any of those things which God has provided for our health. "Bathing and rubbing to alter the secretions or remove unhealthy exhalations from the cuticle receives a useful rebuke from Christian healing. We are told that the simple food our forefathers ate assisted to make them healthy but that is a mistake. This diet would not cure dyspepsia at this period. With rules of health in the head and the most digestible food in the stomach, there would still be dyspeptics. The less we know or think about hygiene the less we are predisposed to sickness." [1]

V. It is a humbug in that it asserts that all disease is merely an illusion of mortal mind and has no basis in the destruction of tissue or in other organic changes which are, as a matter of fact, susceptible of scientific demonstration. "Man is never sick, for mind is not sick and matter cannot be. If the lungs are disappearing this is but one of the beliefs of mortal mind.

[1] Science and Health, pp. 93, 381, 388.

Mortal man will be less mortal when he learns that lungs never sustained existence. Discard all notions about lungs, tubercles, inherited consumption or disease arising from any circumstance and you will find that mortal mind when instructed by truth yields to divine power which steers the body into health." [1]

I have no harsh or unkind words for the honest, well-meaning people who have gone into this movement, believing that they might receive help; some of them have received help. I believe that they are deceived and misled, and that the ultimate tendency of the movement with which they have connected themselves is dangerous. But for those more competent men and women who are engineering the movement from Boston, with a great outlay of money derived from the sale of the publications and from the contributions of the faithful, with thousands of paid assistants scattered over the country and with a supporting loyalty from the rank and file which is beautiful and worthy of a better cause, — for those men, some

[1] Science and Health, pp. 392, 423.

of whom I came to know personally when I was studying the subject, I have not so much charity. To foist upon the public a system which tells little children suffering from scarlet fever or malignant diphtheria that there is nothing the matter with them, that they may go out and play with the other children or go to school, is a cruel humbug. To tell men and women fighting against the ravages of Bright's disease or cancer or tuberculosis of the lungs that their sufferings are mere illusions of the mind and that there is nothing the matter with them except belief, becomes an unpardonable insult. To stand up in the face of all the pain and distress of the world and with a mixture of delirious vigor and careless brazen optimism say, "All 's well, for I 'm well," is an unpardonable piece of effrontery.

There are some good people who have had a feeling that many of the criticisms made upon Christian Science have been more severe than the case warranted. I believe this feeling on their part has been due to the fact that they have never read the book, "Science and

Health, with Key to the Scriptures," by Mrs. Mary. Morse Baker Patterson Glover Eddy, to give the book and the lady their full titles as accumulated by her many marriages. I do not blame these people for not having read the book. Among all the queer, incomprehensible, tiresome, unrewarding books I have ever read, this one stands at the head of the list. Any man in his right mind would rather saw wood or wash the automobile than read "Science and Health." But to enable each one to judge for himself from first-hand evidence as to the reasonableness of the Christian Scientist's contentions let me quote certain passages from the book itself. I will invite Mrs. Eddy herself to appear in this chapter and to speak in the language of her own book as to the principles of her system, so that there may not be any suspicion of misrepresentation or exaggeration.

This book from which I now quote is a copy of "Science and Health," the two hundred and fifth edition, published by Joseph Armstrong, Mrs. Eddy's own publisher, at 95 Falmouth

Street, Boston. This is the Christian Science Bible. It is read in every Christian Science service Sunday morning and Sunday evening, and aside from a few passages of scripture, its utterances are the only utterances heard in the service. The Pope at Rome permits my good friend and neighbor Father McNally at St. Patrick's Church and my friend Father McSweeney at St. Francis de Sales to speak out of their own hearts messages of hope and help to their congregations along with the appointed service of the Church. But Mrs. Eddy, by an edict issued a few years ago, prohibited all forms of public address or sermon or remark in the services of her churches; she abolished the office of pastor, stating that this book henceforth should be the pastor of every Christian Science congregation; and provided that, aside from a few passages of scripture, nothing should be said or read in a Sunday service except selections from her own book, chosen by herself.

What a piece of spiritual arrogance it was! Imagine Phillips Brooks, Bishop of Massachu-

setts though he was, the leading man in the Episcopal Church, one of the wisest, most eloquent and most godly preachers of the Nineteenth Century, — imagine him abolishing the office of rector in the Episcopal Church and insisting that nothing should be said or read in any Episcopal service except passages from one of his books! Imagine Henry Ward Beecher, the greatest Congregational minister we have produced, one whose interpretations of the deep things of life make Mrs. Eddy's utterances seem like the meanderings of some sentimental schoolgirl — imagine him decreeing, if he had possessed the power, that nothing should be said or read in any Congregational pulpit except selections from one of his books! And imagine any congregation of American Episcopalians or Congregationalists consenting to be browbeaten in that way! It almost passes belief, but when you enter the ranks of those who set out by asserting that "there is no such thing as sin, sickness, disease or death in the world" you may be prepared to fall in with many queer things.

I will now quote to you from "Science and Health" certain selections which will indicate some of the principles which underlie this movement.

Mrs. Eddy begins by scorning the use of all material remedies, insisting that drugs have no effect aside from the beliefs of mortal mind as to their potency, and that but for these opinions, erroneously held, one drug would be exactly like another in its effects.

"If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken. In such cases a few persons believe the potion swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority

of opinions outside, not by the infinitesimal minority of opinions in the sick chamber." [1]

"When the sick recover by the use of drugs, it is the law of a general belief culminating in individual faith which heals and according to this faith will the effect be. Even when you take away the individual confidence in the drug you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor and the nurse equip the medicine with their faith and the majority of beliefs rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith unless it rests on Science is but a minority belief governed by the majority." [2]

You see that in her judgment the physical effect of any drug rests entirely on the balance of opinion, and if we could only secure a majority vote in favor of arsenic, strychnine or corrosive sublimate, they could all be safely put on the list of accepted articles of diet under the Pure Food Law.

She proceeds to set aside all attention to san-

[1] Science and Health, p. 70. [2] Science and Health, p. 48.

itary and hygienic measures as having no value, and to instruct her followers to give no heed to the laws of health.

"The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin and death for these are unknown to Truth. Obedience to the so-called laws of health has not checked disease." "Is civilization only a higher form of idolatry that man should bow down to a flesh brush, to flannels, to baths, diet, exercise and air?" [1]

Let the children eat what they please and as much of it as they want. Let them drink stagnant water with typhoid germs in it when they are away in summer. Let them give no heed to diet, exercise, fresh air, bathing and other good things which God has provided to minister to our physical efficiency and which experience has found to be useful, for all these notions as to the laws of health are the errors of "mortal belief."

[1] Science and Health, pp. 66, 76.

Mrs. Eddy then proceeds to say that there is no such thing as disease any way: "What is termed disease does not exist. It is not mind nor matter. Tumors, ulcers, tubercles, inflammation, pain, deformed spines are all dream shadows, dark images of mortal thought which will flee before the light. The dream of disease is like the dreams we have in sleep, wherein every one recognizes suffering to be wholly in mortal mind." [1]

All these diseases from which the poor patients are suffering at this hour are like the fanciful visions you saw in your dreams last night, mere "dream shadows" which we can shoo away with a wave of the hand or by some intellectual flourish, as we would so many unreal ghosts.

Having laid down these fundamental principles as to the uselessness of material remedies, the folly of attention to the laws of health and the unreality of all disease, she proceeds to cite certain cases where wonderful cures have been wrought in demonstration of her extraor-

[1] Science and Health, pp. 81, 416.

dinary theories. Here is one of the most interesting; it purports to be the testimony of a mother whose child had been healed:

"My little son, a year and a half old, had ulcerations of the bowels and was a great sufferer. He was reduced almost to a skeleton and growing worse daily. He could take nothing but gruel or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him, and he was taking laudanum. Mrs. Eddy came in, took him up from the cradle, held him a few minutes, kissed him, and laid him down again, and went out. In less than an hour he was taken up, had his playthings, and was well. The next day after she saw him he ate all he wanted. He even ate a quantity of cabbage just before going to bed." [1]

Think of that little chap, only eighteen months old, suffering yesterday from ulcerations of the bowels to such a degree that physicians had given him up and were giving him laudanum to make him comfortable until the

[1] Science and Health, p. 88.

end should come; and then as a result of having Mrs. Eddy hold him in her arms a few minutes, being entirely well to-day and able to eat as a sort of nightcap, "a quantity of cabbage just before going to bed."

In health as well as in disease there is, according to this book, "Science and Health," neither law nor method, neither rhyme nor reason. "Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result or that a less used arm must be weak. The trip hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not willing that result on the hammer." [1]

If some mortal mind should take it into its head to will that the trip hammer should increase in size by being used, it might come to weigh as much as a planet by being so constantly exercised. Teach that to the boys and girls who are deriving great benefit from such outdoor games as baseball and tennis and the

[1] Science and Health, p. 94.

various track events which give wholesome exercise to their developing bodies. Teach that to them when they take systematic body-building work in the high school, the college and other gymnasiums under competent direction, with such manifest good results.

And Mrs. Eddy sets no limits either by reason of the age or condition of the patient, or because of the nature of the trouble. "I have seen age regain two of the elements it had lost, sight and teeth. A lady of eighty-five whom I knew had a return of sight. Another lady of ninety had new teeth, incisors, cuspids, bicuspids and one molar." [1]

I read that statement in "Science and Health" twenty-three years ago, and I have been wondering ever since why that dear old lady of ninety in putting in her order for a new set of teeth to be grown by purely mental methods restricted herself in specifying only "one molar."

And not merely in things human, but in the world at large there is nothing but the vain be-

[1] Science and Health, p. 143.

liefs of mortal mind. "Electricity is not a vital fluid but the least material form of illusive consciousness — the material mindlessness which forms no link between matter and mind, and destroys itself. Electricity is some of the nonsense of error, which ever counterfeits the true essence of eternal truth, — the great difference being that the former is unreal and the latter is real." [1]

Tell that to the professors of physics at the University! Hand that choice bit of wisdom to the electrical engineers! Tell the growing boys and girls that according to the teachings of the Christian Scientists this mysterious force which lights your church and theirs, which carries you swiftly through the streets upon the cars, as it carries them, for which you pay at the Central Office as do the Christian Scientists themselves — tell them that this mighty force which has revolutionized transportation and communication and bids fair to usher in a new era in manufacture as a form of power, is after all only a form of "illusive con-

[1] Science and Health, p. 189.

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sciousness" and another bit of "the nonsense of error."

The various objects with which we are accustomed to deal having no reality, we can of course create them or destroy them merely by thinking about them in this way or in that! So Mrs. Eddy claims! "Close your eyes and you may dream that you see a flower — that you touch and smell it. Thus you learn that the flower is a product of mind, a formation of thought rather than of matter. Close them again and you may see landscapes, men and women. Thus you learn that these also are images, which mortal mind holds and evolves, which simulate mind, life and intelligence." [1]

But Mrs. Eddy realized perfectly well that people would not accept such statements; they would say, "We know better. We have the evidence of our own senses. We see flowers growing up out of the ground and we know that we did not create them merely by thinking about them. We go far away in the mountains and find the wild flowers growing and blossoming

[1] Science and Health, p. 237.

in their gentle beauty where no human eye has rested upon them and no human thought has had aught to do with them until we chanced to discover them."

Her answer is that the five senses are not to be trusted for a moment. "Any supposed information coming from the body or from inert matter as if they were intelligent is an illusion of mortal mind — one of its dreams. Realize that the evidence of the senses is not to be accepted in the case of sickness any more than it is in the case of sin." [1]

The words of Borden P. Bowne, professor of philosophy in Boston University, would be instructive to Mrs. Eddy on this point and would help to clear up her mind if she should read them: "The order of experience is something which we cannot produce at will or dismiss at pleasure. Whatever our metaphysics, it is practically as real for the most determined idealist as it would be for the most besotted realist. If any one is in doubt on this point let him make the experiment. Let him

[1] Science and Health, p. 384.

consider whether he could stand out of doors in scanty clothing through a January blizzard, whether he could swallow safely strychnine in large doses, handle a live wire, put his hand in the fire, chop off his fingers, sit comfortably on a cake of ice, renounce food, and so forth. Here is a large field for experiment for any one who doubts and wishes to try and see. And before long it will appear that there is an order of experience which for all practical purposes is real. That is, we do not produce it and we cannot escape it. We have to adjust ourselves to it whether we like it or not, if we expect to live."

"These things remain, whatever name we give them, and we have to adjust ourselves to them, whatever our metaphysics may be. Hunger may be an illusion, but the only known way of effectively dealing with it is by securing a certain other kind of illusion, known as food. So with cold and divers other unpleasant facts, they may be illusions but they will be very grievous illusions unless we apply other illusions known as shelter, clothing, warmth and the

like. Arsenic may be an illusion or non-existent, but we must not swallow it, nevertheless. A live wire may be an illusion, but we must not take hold of it. Our bodies also may be illusions, but we must at least treat them in certain ways, otherwise certain other unpleasant illusions will be sure to arise. If they were absolutely real we should not be more bound by them than we are."

"A Christian Scientist who admits this differs practically from the rest of us in nothing but words. His theoretical difference, if there be any, lies in the field of metaphysics, and that is purely a matter of speculation. If he insists that his metaphysics can exorcise a blizzard or quench the violence of fire or put to flight the many ills that flesh is heir to, or do away with hunger and cold and pain, then, as just suggested, there is ample room for decisive experiment."

If you put your hand on a hot stove or on the live wire "the supposed information" coming from that part of your body known as the hand and from the inert matter in the hot

stove or the live wire suggesting to you that it hurts, that your hand is in a place of peril and that you had better remove it as fast as you can, "is not to be accepted," Mrs. Eddy says; all this, too, is "an illusion of mortal mind, — one of its dreams." Neither is the evidence of the senses to be accepted "in the case of sin." If with your own eyes you see a man committing some serious wrong against the person or the property of another you must know that this, too, is "an illusion of mortal mind — one of its dreams." It is a nice doctrine this, that the evidence of the senses is not to be accepted either in the case of sickness or of sin; you can see at once to what results it is calculated to lead in the minds of the unthinking!

In fact, that evidence of the senses which suggests to most of us the desirability of a bath now and then is equally illusory. "The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it

thrive more vigorously thereafter in its native element." [1]

This would be bad news for the babies who crow with delight over the morning bath and who by that bath are made more presentable and acceptable members of society, if indeed their Christian Science mothers were disposed to take Mrs. Eddy seriously and give up that ancient and useful practice of washing their little children.

The more we study the teachings of this remarkable system the more we recognize the fact that these minds of ours are so misleading that we would really be better off without them. And so Mrs. Eddy thinks and says: "The less mind there is manifested in matter the better. When the unthinking lobster loses his claw it grows again. If the science of life were understood it would be found that the senses of mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw—not with an artificial limb, but with the genuine one." [2]

[1] Science and Health, p. 411.
[2] Science and Health, p. 484.

If we were all only on the lobster level of intelligence we should therefore be much better off; when we chanced to lose our legs or our arms by accident or by necessary amputation, we could at once grow them again and the artificial limb business would vanish like "a dream shadow."

I have quoted these twelve passages from "Science and Health" as they stand printed there on the pages indicated by her own publisher and with her own imprimatur. And this book is the Christian Science Bible! This is the book which is read in all the Christian Science services of the land every Sunday — the only thing which is read or said in those services aside from a few passages of scripture! This is the book in which the little children who are just forming their notions of life are being drilled! And because of the stupidity, the irrationality, and if put into practice in everyday life, the dangerous immorality of some of the principles there laid down, I arraign the Christian Science system as a piece of cruel and wicked humbug.

You may have laughed when you read some of those statements — why did you laugh? That book is read in every Christian Science congregation every Sunday, and the people there do not laugh. I have heard things said and read in their meetings funnier by far than anything I have quoted here, and no one laughed, — no one even smiled. I did not smile myself, for when I am present at any manner of religious service which is sacred to others, it is sacred to me while I am there. After I got out I laughed immoderately for an hour to catch up. The people in the Christian Science meetings do not laugh because in taking leave of their senses as Mrs. Eddy urges them to do in her book they also take leave once and for all of the sense of humor. Mrs. Eddy herself is quite devoid of the sense of humor, as I discovered when I attended her lectures. She showed this when she came to name her new movement. With the whole English language open to her and with dictionaries lying around everywhere as is common in Boston, she could think of nothing else to call

it but "Christian SCIENCE," when as a matter of fact it denies and defies all the fundamental principles of scientific procedure and is the last thing in the world which any man of science would name as having any standing whatever in the domain of legitimate science. The naming of the movement was one of the choicest bits of humor perpetrated upon us in the nineteenth century, but it has never occurred to Mrs. Eddy or to any of her devoted followers that there is anything funny about it.

The statements of her book are funny, but they are also serious and dangerous. If put into practice some of them imperil the health of whole communities. On page sixty-nine of "Science and Health" Mrs. Eddy says, "One disease is no more real than another. All disease is the result of education and can carry its ill effects no further than mortal mind maps out the way. Christian Science heals organic disease as well as functional. It handles the most malignant contagion with perfect assurance."

It attempts to do just that, and therein lies

the peril for the rest of us. A few years ago, here in Oakland, California, a family living next door to one of the families in my own church had a little girl who contracted diphtheria. Her mother was a Christian Scientist, and she told the child that there was nothing the matter with her, that it was only a belief of mortal mind, and sent her out to play with the other children of the neighborhood and to school with them. The little girl went until she could go no longer — she was sick, and sick unto death as the event proved. The physician called in at the last moment when it was too late to do anything, pronounced the disease "malignant diphtheria" — and the child died. Two of the children in the family next door contracted the disease, and the nurse who attended them also had diphtheria. Their lives were saved by the prompt use of anti-toxin and other scientific remedies; the only fatal case in the neighborhood was the one treated by Christian Science. But the expense of that illness thrust upon those innocent people by the disregard of all law and all common sense on

the part of the Christian Science healer and the Christian Science mother, the anxiety of that family and of other families over the possible fate of their dear ones, and the whole burden imposed upon that neighborhood by such insane and criminal carelessness is but a single instance of the peril involved in having the teachings of this system carried into practice.

Similar occurrences were taking place in Chicago and in New York and in Boston. There was such an outcry on the part of the people and such pressure brought to bear by the authorities that Mrs. Eddy felt compelled to issue this edict: "Mrs. Eddy advises that Christian Scientists do not at present heal contagious diseases," and upon another occasion this friendly suggestion was made: "For the present Christian Science healers are counselled to obey the law in regard to contagious diseases." For the present! They are looking for something better than obeying the law by and by. They had shown themselves unwilling to report cases of contagious disease or to counsel their patients to observe those

regulations which are a part of the Christian usage of all civilized countries as well as a part of the law of the land, but now they are counselled to obey the law "for the present."

This edict which Mrs. Eddy reluctantly issued of course gives away her whole case. If as she states in her book "one disease is no more real than another," and all disease is simply "an illusion of mortal mind," then there are no contagious diseases where her healers need to obey the law. She gave away her whole case when she admitted the existence of contagious diseases with their attendant perils, and issued that manifesto; but even so, the community is not protected. What is a case of contagious disease? Who is to decide that point? I am as intelligent, perhaps, as the average layman in medicine, and I have probably read more medical books than has the average layman, and yet I am frank to say that I am not competent to decide in the earlier stages of the disease whether a child has scarlet fever or only chicken pox or some harmless rash. I am not competent to say whether the

child has malignant diphtheria or only a bad case of sore throat. This is a question of diagnosis, and although I have a diploma as stated, I have not been trained in the science of diagnosis any more than has the Christian Science healer! And because the healers and the Christian Science people decline in most cases until it is too late to call in any one trained in diagnosis, the course they pursue remains a menace to the health of the community.

But there is another more serious charge to be made against their system — it is dangerous to the mental life of the whole generation of children who are being brought up under its dwarfing influence. You can imagine the effect upon the unfolding mental life of the children of being drilled Sundays and week days, at the places of worship and by the conversation of their homes, in such statements as I brought before you. You can picture the effect of having a young mind soaked in such irrational principles as lie at the foundation of the movement. The children are put out of line with the whole intellectual development of their

day; they are taught to array themselves against all scientific methods of thought and action; they are taught to regard themselves as in open antagonism to the best knowledge of their time in regard to great sections of human interest. In what a false and hurtful position are the children of that movement placed!

This is the reason why you cannot name to me a single professor of psychology, philosophy, logic or ethics in any reputable college or university of the land who is a Christian Scientist. You cannot name a single professor of physics, chemistry, botany, biology, geology or astronomy who is a Christian Scientist. You can find in those chairs Catholics, Protestants, Jews, Presbyterians, Unitarians, agnostics, what not, but never a Christian Scientist. The intelligent professor knows that the teachings of Mrs. Eddy's book are in open opposition to the very principles upon which rests the science he is appointed to teach. And he knows, too, the awful dwarfing and distorting influence which that system exerts upon the minds of children in the formative period.

You may drug the brain with whiskey or with morphia, and the immediate effect is to make the man feel strong or feel at peace with himself and with the world. But that persistent drugging of the brain, causing the man to feel strong or happy when he is neither, works out as we know frightful aberrations and abnormalities, until at last he pays the full penalty for his false method. You may also drug the mind by plying it with false statements and the stimulus and excitement of false suggestions. You can make the person feel better for an hour, for a week, for months perhaps, if you keep it up. But here also the drugging of the mind into a false sense of what is true, drugging it until the real is unreal and the unreal is real, is attended with direful results. The whole false method of the system is especially injurious in its effect upon the unfolding mental life of the children.

But how do you account for the cures? Some of them I do not need to account for. I was called in a little later to conduct funeral services. A lady in Oakland, California, whom

I knew very well was suffering from tuberculosis of the lungs. Her devoted husband did everything that money and affection could do for her relief, but apparently without result. Finally in her desperation she wanted to try Christian Science, and although he personally had no faith in it, he at once arranged for her to have that treatment. She felt better for a time. And one of the Christian Scientists meeting one of our Church Trustees on the car, exclaimed, "How glorious it is that Mrs. —— [naming the lady] is entirely well again." "Is she?" he asked with considerable surprise, for he was a friend of the family and knew the gravity of her condition. "Oh, yes, she has been entirely healed by Christian Science." And that cure was celebrated with fervent hallelujahs in the Christian Science congregation! But a few months later the husband sent for me to conduct the funeral service and to speak such words of comfort as I might to him and to the motherless children. His wife had died from tuberculosis of the lungs as the physicians had told him months before was inevitable.

Christian Science

The celebrated English earl who wrote the famous article in the *Cosmopolitan* a few years ago on "The Truth about Christian Science," relating therein how he had been entirely cured of "fatty degeneration of the heart," which eminent London surgeons had pronounced incurable, made quite a sensation. It was a beautiful article, and the magazine had a big sale. The utterance of the nobleman was received with loud acclaim by Christian Scientists in this land and in England. The only drawback about it was that in less than ninety days after the article appeared, the earl suddenly died from the very disease which the London surgeons had pronounced in his case incurable, — fatty degeneration of the heart.

Mrs. Eddy professes to be able to cure cancer and to have cured cancer when, according to her published statements, "it had eaten into the neck until the jugular vein was all exposed." Yet she allowed Mrs. Mary A. Baker, the widow of her own brother, a woman for whom in published letters she had professed the greatest affection, to die a lingering and painful

death, stretching from months into years, from cancer of the breast.

The challenge has been made east and west, north and south, again and again, for them to show a single serious case of organic disease cured by their methods where the fact of the disease was established by competent diagnosis and the fact of cure similarly established, and the challenge has never been met. This is not a challenge that a miracle be worked to confound the unbelievers — that would be manifestly unfair — it is only calling upon them to produce the evidence upon which they are basing these extravagant claims which are misleading the people.

In an organic disease there is the actual destruction of tissue. In the functional disease there is the irregularity or abnormality of action in some function, due perhaps to some nervous disorder, without the destruction of tissue. Or, to state the distinction in more technical terms, an organic disease is one where there is structural lesion; a functional disease is one where the function or secretion of some

organ has been vitiated, but where its structure is little if at all changed. And it is in this realm of functional troubles by the use of forces which are much better understood and much more successfully used by other schools of healing, to be discussed later in these chapters, that Christian Science has won whatever success may be honestly placed to its credit.

The limitations attaching to the healing of disease by the power of suggestion are recognized by all men who have the scientific habit of mind, and allowance must be made for them. "The way of Christian Science is strewn with broken hearts and maimed bodies, ruined health and lives sacrificed, because under the hypnotic spell of Mrs. Eddy her subjects have refused except under compulsion of public indignation or of the law to make such allowance." [1]

I have not deemed it appropriate to enter here into any discussion of Mrs. Eddy's personal character. The claim is being made everywhere that she is avaricious. I have my

[1] *Powell*, Christian Science, p. 200.

own opinion on that point, and if you will look into the financial methods of the movement where she stands supreme you will have yours.

It is being asserted loudly that for twenty years she has been in an abnormal mental condition, and Boston attorneys are saying openly that when she dies, as she must ere long, for she was eighty-eight years old the 16th day of last July, there will be one of the greatest lawsuits of history to determine by the testimony of alienists and other experts the question as to her mental adequacy to make disposition of all that immense property. I have not entered into that. I have not seen Mrs. Eddy for over twenty years and I do not know. I have not discussed the autocratic character of her rule over her followers, which goes far beyond anything the Pope at Rome attempts. In the printed by-laws you will find that she arrogates to herself the right to remove any reader from any church in the land by simply sending him or her a letter of dismissal; no reason need be assigned. And in her absolute control of the whole movement in its property, meth-

ods of worship and instruction, the personnel of its officiary and all, she goes far beyond any religious leader known to us.

I have tried rather to discuss the system on its merits, as indicated by the claims advanced in the statements of its own authoritative book, quite aside from the personal factor. And in view of the perils it involves to the health of whole communities, in view of the dwarfing effect it has upon the minds of children, in view of the abnormal state of mind and heart induced in its adult believers, I make my protest against what the leaders are doing in trading upon the undiscriminating credulity of thousands of honest people, in imposing upon them a gigantic system of pious humbug and in encouraging in them a selfish disregard for the real sufferings and privations of their fellows in a way that makes against the development of wholesome moral life.

But the apostle said, "Prove all things; hold fast that which is good." In the effort to bring to bear upon the correction of certain physical ills those mental and spiritual forces

which have value for these particular troubles, there is something exceedingly good. The various mistaken efforts in this direction at this time stand as a protest against and a rebuke to the inattention of the Christian Church to this form of help. It is for the church to sift out the wheat from the chaff in the present popular interest in these various movements and to conserve for the relief of its suffering people all the elements of good.

I personally have reason to be profoundly grateful for the help which lies in this direction. I was below par physically during most of my boyhood and early youth. But some years ago I learned how to use the forces seen and unseen in a more effective way; the method of it I shall have occasion to discuss more fully in some of the chapters which are to follow. I suffered this handicap at the start, but for twenty-one years in my chosen profession I have been working steadily and strenuously. I have not been healed of cancer or Bright's disease or bubonic plague any more than the Christian Scientists have, but during all that

period I have worked hard and have been ready for my work week in and week out. In all that time I have never missed any kind of an appointment, week day or Sunday, because I was sick. Headaches, colds, indigestion, sore throat, or more serious maladies from which men and women sometimes suffer, — for twenty-one years I have been able to resist them all so that I have been ready for duty without interruption. And in doing this I have been greatly helped by those methods of which Christian Science is only an awkward and confusing caricature.

I will only add this further word, — our common Christian heritage in the Gospel of Jesus Christ for any one who will study that message with a receptive mind, an honest heart and a resolute will, opens the way into all the unseen helps available for increased physical efficiency. You need not take leave of your senses. You need not indulge in any mental hysterics or intellectual shuffling about the unreality of things in general. You need not stultify yourself by breaking with the entire intellectual

movement of your own day in order to follow this autocratic lady from Boston. They have no resources open to them in their system which are not open to us right here. If you will only seek by study, by prayer, by an obedient and aspiring life, to enter more deeply and vitally into the meaning of the message which He uttered at the opening of His ministry, "The Spirit of the Lord is upon me because He hath anointed me to preach good tidings to the poor; He hath sent me to bind up the broken hearted, to preach deliverance to the captives and to set at liberty them that are bruised" — if you will only enter more deeply and vitally into the meaning of that message, you may in your own personal experience go far along the road to the realization of the high claim that He can forgive all our iniquities and heal all our diseases.

The Healing Power of Suggestion

IV

The Healing Power of Suggestion



HERE is a vast amount of sound psychology in the scriptures where they offer us instruction along moral and spiritual lines. If you would form the right sort of character go about it in a rational way, the Bible says. "Whatsoever things are just, whatsoever things are true, whatsoever things are pure, whatsoever things are honorable, whatsoever things are lovable, whatsoever things are of good report, think on these things." Pasture your mind and heart on them just as you send your Jersey cow into the clover when you want her to give good milk. Let these modes of thought furnish the delicate nutriment which is taken up into the very structure of your inner life. "Be ye transformed by the renewing of your mind," — by the introduction of higher

and finer forms of material to be wrought upon by the energies of your soul. "Let the words of your mouth and the meditations of your heart be acceptable in the sight of the Lord," — let your speech and your thought, which are both under your control, be right and you will be made right throughout.

It is in this same vein that the author of the now familiar proverb offers his word of wisdom. As a man thinketh in his heart so is he! The writer does not mean that a single thought will transform a man either physically or morally. He means that states of mind, prevailing habits of thought, tend constantly to register themselves in bodily as well as in moral conditions. Morbid conditions of mind mean by and by morbid conditions of body. Weakness of will and irresolution, fear and worry, prepare a soil favorable for the seeds of disease and aid in its development. Healthy states of mind, minds free from all grudge, bitterness and envy, minds free from anxiety, fret and distrust, minds filled with faith and hope and love, make for health as surely as do sunshine,

fresh air and pure water. As a man thinketh in his heart steadily and insistently, be it up or down, so he tends to become. "The body is the general expression of past thinking," as that thinking has wrought itself out in terms of physical life.

Thoughts then are things, powerful things! If any one should tell a man suddenly that some one he loves dearly had met with a fatal accident, he would instantly turn pale, the blood leaves his face. A thought does that — not a drug nor a blow nor any physical agent whatsoever. Tell a man of honor that he is a liar and his face is aflame with indignation as the blood flows into it. It is a thought registering itself in certain physical changes. A thought will cause the blood to flow this way or that way; a thought will work a radical change in the various currents of life. Now if you will utilize this force, which we all know, by intelligent, persistent, systematic habits of thinking, you can see at once how powerful it may become for good.

"A great deal of alleged physical suffering

is primarily mental. A great many people have 'fixed ideas' of disease, pain, debility, fatigue, dread, inefficiency and inexpressible woes. Much oftener than we realize these can be transplanted without surgery or medication. I do not mean that they are not real suffering; they are as real as the grave. But they are not grounded in physical infirmities and they are not to be cured by physic. The mind becomes possessed of a conviction that a certain part of the body is infirm and imputes pain to that part in spite of all the medicine in the world. Hundreds of people refuse to get well after the physician has cured them. It is not his fault and it is not their fault; they have simply had disease suggested to them until they cannot think at all except upon that assumption. And for such conditions the stimulus of new faith and the re-education of the whole mental outlook are needed." [1]

Suggestion, then, as I use the term in this chapter, means the influence exercised upon the body by the subtle power of ideas. The

[1] *Max Eastman*, Atlantic Monthly, May, 1900.

value of it in dealing with certain functional troubles, especially those of a nervous or mental origin, is coming to be recognized by all intelligent physicians and by people generally. You can see the philosophy of it. The most vital functions we know, digestion, assimilation, circulation, elimination, are all of them constantly and profoundly influenced by the state of mind. "A merry heart doeth good like medicine," the Bible says; a cheerful disposition affects all these vital processes. The old proverb, "Laugh and grow fat," has physiology on its side, for the food we take when we are cheerful and happy does us ten times more good than the food eaten when we are angry or worried or depressed. The processes which have to do with the elimination of waste, of fatigue and other poisons from the system, are constantly affected by the state of mind.

"Mind cure is simply the acquiring of control over impulses, emotions and the habits that demoralize. It substitutes other habits if necessary. The person gains mental poise

and leans toward optimism. The mind liberates the nervous mechanism and the vital fluids of the body, so that all the functions, both physical and mental, are performed normally."

Professor Anderson of Yale University undertook a few years ago to demonstrate the power of thought in a most scientific way. He had a young man suspended in his laboratory on a perfectly balanced disk. He told the man, who was a mathematician, to think of some difficult problem in mathematics and to try to solve it mentally. As the man began to think hard the nicely balanced disk tipped on the side where the man's head was, the blood flowed to the brain in increased amount and that tipped the scale. He told the man to think of running, for the young fellow had been a football player and interested in track events. And as the man began to think of making a hundred-yard dash or of running down the field with the pigskin under his arm, the disk tipped to the side where his feet and legs were. The blood was now flowing more freely into these organs. By asking the man to repeat

the multiplication table of nines the displacement was greater than when he was repeating the table of fives, which is an easier table. The professor found that the center of gravity in the man's body was shifted as much as four inches by merely changing his thought, without the moving of a muscle. Thoughts are things, and their power for good or ill can be accurately weighed and measured.

Here then is a force to be used! If the blood can be made to flow more freely here or there by a change of thought, if all the processes of digestion, assimilation, circulation and elimination can be influenced for good or ill by mental conditions, if all those functions which are in constant communication with the nervous system can be aided or can be hindered in their operation by the thoughts we think, then you can see how much is suggested in those words, As a man thinketh in his heart so he becomes!

You will find this agency discussed under the somewhat elaborate title of "The Therapeutic Value of Suggestion," by such scien-

tific men as Bernheim and Moll, Tuke and Liebeault, Schofield and Dubois. You will find it taken up by psychologists and by educators. We deal with children almost entirely by suggestion. The child about to cry over some trifle has his attention directed to something else by a new suggestion and the occasion for his wail is thus forgotten. The child who has had a tumble is told that he is n't hurt much; "Mamma will kiss it and that will make it well! Now it is all well"; the suggestion is accepted and becomes effective. Suggestion may be utilized in curing bad habits and in changing unpleasant dispositions in children.

We may carry the same principle on up to the years of maturity and utilize it in dealing with more serious matters. We may educate the mind by suggestion to move in better channels and teach the heart to cherish more wholesome states of feeling, and in that way accomplish splendid results in securing health and in developing character.

It is needless to say to any intelligent reader

that the power of mind over matter, the power of suggestion over bodily conditions, has its limits. All power has its limits unless it be the omnipotent power of Almighty God, and even He declares Himself conditioned in the accomplishment of His purposes by the giving or the withholding of our obedient co-operation. All power has its limits; I could pick up the pulpit in my church and carry it across the street, but I could not pick up the church and carry it away. Yet the fact that my muscular power has its limits does not indicate that it is of little worth. I can by right thinking, right feeling and right resolving affect profoundly certain physical conditions, but I cannot entirely change the structure of the body in cases of serious organic disease by merely thinking pleasant thoughts. The power of suggestion does not accomplish everything; no more does surgery or medicine or any other agent you can name. Suggestion is merely one of the therapeutic agencies which may be employed in the interests of health.

Let me put it more concretely. Here is a

woman who is suffering from nervous dyspepsia. Her food does not agree with her; she is losing flesh and losing strength; she is afraid of a total collapse. It may be that there is no organic disease present; this question should be determined by some one trained in diagnosis. If there is no organic disease, then what she needs is not Hood's Sarsaparilla or some long prescription written out in ponderous Latin, so much as a new state of mind. She talks too loud and too much. When she talks to any one over the telephone in that nervous, fretting way it almost seems as if she would break the instrument. The other people in the room where her message is being received can hear the squeaking, rasping noise which is made when the person at the other end of the line is talking unnecessarily loud. It is simply a nervous habit which some people thoughtlessly acquire.

This woman who suffers from nervous dyspepsia is intense, jerky, fidgety in all her life. Her two patron saints are St. Martha, troubled and fretted about many things, and St. Vitus,

moving with jerks and twitches rather than in serene strength. She cannot sit down without drumming on the table or fussing with some ornament on her dress. She will sit in the rocking chair, nervously rocking to and fro. You know the Europeans, who are not addicted to rockers, say that the Americans are so restless that even when they sit down they cannot be still, they must rock to and fro as if they were going somewhere. This woman eats in feverish haste or with such depression of mind that her food is robbed of its value. She sleeps uncertainly and fitfully, and she is losing power every day in the week.

Here is a case where suggestion is "indicated," as the physicians say. If there is no organic disease, suggestion will do her ten times more good than drugs. If she will only say to herself slowly, thoughtfully, expectantly, every night after she gets into bed and every morning before she gets up, three times a day before meals and three times a day after meals, and at intervals of an hour or two during the day, — if she will only say to herself these eight

words which so many people have found useful, it will do her a world of good. The results may not appear in ten minutes or in a day, but in a surprisingly short time they will work a beneficent change in her whole nervous system. Here are the eight words: "QUIETLY, EASILY, RESTFULLY, TRUSTFULLY, PATIENTLY, SERENELY, PEACEFULLY, JOYOUSLY."

This would be good for her; it would be good for any one who has the least suspicion that he is headed in that direction. If you find yourself talking too loud, moving with jerks, losing your self-control, liable to petulant speech, breaking out in spurts of anger; or if you find yourself constantly out of breath, all unstrung, feeling as if you might fly to pieces, stop right there! Sit down and do your exercises! Say to yourself, either audibly or mentally, "Quietly, easily, restfully, trustfully, patiently, serenely, peacefully, joyously."

You can thus control your own mental states if you set about it in the right way. We are not responsible for the random thoughts which come and go; we are responsible for

those which come and settle down to summer and winter with us. As the old proverb had it, "You cannot keep the birds from flying over your head, but you can keep them from building their nests in your hair." You are responsible for those states of mind which you retain and cherish. And where you are convinced that in your own case there is a tendency to be morbid and unwholesome you can, by systematic and persistent suggestion, change all that and make it right.

When once you get the process started, then by giving it a little attention from time to time it seems to almost take care of itself. This is accomplished through what Professor James of Harvard and many other psychologists call "the sub-conscious mind." These men believe that the sub-conscious mind is especially susceptible to suggestion, and that suggestions once lodged there may continue to accomplish great good when the conscious attention has been directed to other matters. I am aware that some psychologists scout the idea of a "sub-conscious mind," but we need

not quarrel about terms. There is surely something in each one of us which is indicated by that phrase.

When you are walking down street, every time you lift your foot and put it down, every time you turn aside to avoid running into some one going in the opposite direction, it involves an act of perception and of will, but you are scarcely conscious of it; you may be thinking of something else or talking steadily to some friend who walks with you. The sub-conscious mind attends to the minor details of your walk and to many of the details in every-day life. The skilled performer on a pipe organ learns to do many things, as we say, automatically. His mind is intent upon the sheet of music before him while his fingers and his feet are unconsciously placing themselves aright upon the keys. He opens and closes stops, manipulating the various appliances of the organ to secure the desired result, scarcely conscious of the details, for his entire conscious attention is given to the general effect of his playing.

I learned something about this sub-conscious mind in my own case in this way: I am a stenographer; I earned my way through Theological Seminary with my shorthand. I was a court reporter for a time, and I also worked a year and a half in the home office of a large fire insurance company. I took dictation from the secretary of the company and I became very familiar with all the insurance lingo and with his own phrases and methods of correspondence. I reached the point where I could take his dictation with perfect accuracy without thinking about it, without even hearing consciously what he was saying. I was thinking about the play I had seen the night before at the theater or the book I had been reading or the young lady I was going to call on that evening. The sub-conscious mind was meanwhile attending to its duties as the secretary dictated his letters.

I discovered this in a peculiar way. He was a great joker and used to joke with his agents — "jollying them up," as he called it — in his business letters. I would take his dictation,

recording the jokes, — some of them very good ones, for he was an exceedingly bright man, — without ever hearing them. Then when I came to write out my shorthand notes on the typewriter I would come to the jokes and they would be entirely new to me and I would laugh over them for the first time. Whatever name we may apply to it, I am confident that there is a mental realm which lies below the level of ordinary consciousness, and in that realm the power of suggestion may be made to work mightily in the interests of health.

You will find all this worked out in elaborate fashion by many writers. Henry Wood, in his "Ideal Suggestion through Mental Photography," has prepared a series of mental pictures which he undertakes to photograph upon the mind by having each one printed in large capitals on a single page. This is to be held before the eyes until it registers itself indelibly upon the mind. He believes it will produce deep down that state of feeling and of expectation which will persist after the conscious attention has been turned of necessity

to something else. His suggestions are all wholesome and his little book has been useful to many nervous and troubled people.

I have a system which I arranged myself and which I have used for my own health and have given to many other people, with excellent results. It is made up entirely of phrases from the scriptures. It is as harmless as pure water or fresh air. If it does not help you, it cannot hurt you. It is unlike the intellectual shuffling and the fierce denials of reality with which certain Christian Science healers often ply their patients — as different as is spring water from brandy.

Let me give you an illustration of this method, if you wish to be treated by suggestion or if you wish to learn how to treat yourself or to treat others for those ills which can be relieved in this way. Make yourself as easy and as comfortable as you can. Let your hands lie easily in your lap or at your side. You are not using them now — you are only using your eyes, your ears and your mind; let your hands rest. Let your lower limbs relax — you

are not using them either; you are not walking and that easy chair will hold you up without any effort of your own. Now in that relaxed state of restfulness follow me through these suggestions. There are eight sets of them, one for each day in the week and two for Sunday if you choose to use them as a daily exercise in right thinking. They are arranged in two series of four each, one of the series culminating in healing and the other culminating in sleep. While you are at your ease, repeat to yourself these:

Aids to Suggestion

I. To banish fear

Fear not — only believe.

Fear not — it is your Father's good pleasure to give you the mastery.

Perfect love casteth out fear.

I will fear no evil, for Thou art with me.

II. To bestow confidence

In quietness and confidence shall be my strength.

Be still and know that He is God. The Lord of Hosts is with me. The God of Jacob is my refuge.

Be strong and of a good courage. The Lord my God He it is that goeth with me. He will not fail me nor forsake me.

I know whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him.

III. To increase faith

Have faith in God.

All things are possible to him that believeth.

Great is thy faith — be it unto thee even as thou wilt.

Thy faith has made thee whole.

IV. To promote healing

The leaves of the tree are for the healing of the nations.

The Sun of Righteousness is risen with healing in His wings.

The prayer of faith shall heal the sick.

He forgiveth all my iniquities. He healeth all my diseases.

V. To gain peace

Great peace have they who love Thy law and nothing shall offend them.

Thou wilt keep him in perfect peace whose mind is stayed on Thee.

Peace I leave with you; My peace I give unto you. Let not your heart be troubled; neither let it be afraid.

The peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ.

VI. To develop strength

They that wait upon the Lord shall renew their strength.

The Lord shall give strength to his people — they shall go from strength to strength.

The Lord is the strength of my life, of whom shall I be afraid.

I can do all things through Christ who strengtheneth me.

VII. To secure happiness

A merry heart doeth good like medicine.

If ye know these things happy are ye if ye do them.

Happy is he that hath the God of Jacob for his help.

These things have I spoken unto you that My joy might remain in you and that your joy might be full.

VIII. To induce sleep

Come unto Me all ye that labor and are heavy laden and I will give you rest.

There remaineth therefore a rest for the people of God.

I will lay me down in peace and sleep, for Thou makest me to dwell in safety.

He giveth His loved ones sleep.

Fix your mind upon each one in turn! Give yourself to it until it fills and possesses your entire consciousness. Seek to absorb its full significance as you dwell upon the bearing it

has upon your inner life. Fear not, only believe, for faith conquers all dread. "God hath not given us a spirit of fear but of power and of love and of a sound mind." Fear not, it is your Father's good pleasure to give you the mastery — the entire control of your moods, your habits of thought, and the functions that have to do with sound health. Perfect love casteth out fear, — the heart possessed by love for God and love for its fellows has nothing to fear for it cannot suffer permanent harm. I will fear no evil for Thou art with me — in the presence of the Great Companion the heart is freed from its anxiety.

Your thoughts sent out into every part of your body with a holy and helpful purpose will not return unto you void — they will go far toward the accomplishment of that whereto they are sent. In quietness and confidence shall be your strength. Be still and know that He is God — some forms of knowledge come by the active use of the intellectual faculties and other forms come by quiet communion. Be still and know! The Lord of Hosts is with

you; the God of Jacob is your refuge. Be strong and of a good courage — the Lord thy God He it is that goeth with you, He will not fail you nor forsake you. Know *whom* you have believed, even though you remain uncertain as to *what* you may believe at every point in the creed — to know *whom* one has believed is a long step toward vital faith; and know too that He is able to keep that which you have committed unto Him.

Have faith in God! All things are possible to him that believeth — faith opens a wide door into a large field of possibilities. "Great is thy faith," the Master said to the woman whose affectionate and believing entreaty on behalf of her child seemed to overleap all obstacles, "be it unto thee even as thou wilt." And to one who seemed to lack so much, His word was, "Thy faith hath made thee whole."

The leaves of the tree — not the fruit but the incidental by-products of the wide-branched, far-reaching system of divine helpfulness — are for the healing of the nations. The Sun of Righteousness is risen, filling the whole world

of human need with life-giving rays, even as the ordinary sun fills the earth with light and warmth, quickening every living thing — the Sun of Righteousness is risen with healing in His wings. The prayer of faith shall heal the sick — it takes its place among the other therapeutic agencies upon which wise and devout men rely. And in this whole attitude we are dealing with Him who is able to forgive all our iniquities and to heal all our diseases.

Great peace have they which love Thy law — the divine law, the divine way, the divine method — and nothing shall cause them to stumble. Thou wilt keep him in perfect peace whose mind is stayed on Thee — though storm and tempest, struggle and temptation, rage without, there is, deep within the soul, a place untroubled, unshaken, untouched in its abiding peace. Peace I leave with you; My peace I give unto you — and it was a transcendent peace which the Master possessed. Let not your heart be troubled, neither let it be afraid. And the peace of God which passeth all under-

standing, which goes deeper than the ordinary reach of our intellectual perceptions, shall keep — the word used was a military term and it meant "garrison" as if deep within the life there was an impregnable citadel made strong beyond the power of any assault — the peace of God shall *garrison* your heart and mind through Jesus Christ.

The searching inward reconstruction which will gradually take place under the power of intelligent suggestion and religious faith will work marvelous changes in the general health — "They that wait upon the Lord shall renew their strength," through the reinforcement of His imparted grace. "The Lord shall give strength to His people — they shall go from strength to strength," from one form of strength to another and a higher form, from one measure of strength to another and a fuller measure. The Lord is the strength of my life, of whom, or of what, shall I be afraid! "I can do all things" — this sounds like boasting — "through Christ" (but here is modesty and humility, for the strength is His and it becomes

ours by the personal appropriation of faith) "who strengtheneth me."

And all this must issue in increased happiness, which in turn will react upon health, for a merry heart doeth good like medicine. If ye know these things, do them, translate the vision into deed, the insight into practice, the promise made to your higher, finer self into a performance, and happy you will be. Happy is he that hath the God of Jacob for his help — his personal relation to the Eternal becomes in him a deep well of happiness springing up with everlasting life. These things have I spoken unto you — it was almost the last word uttered on earth by Him whom God anointed with the oil of gladness above his fellows, making His joy a transcendent and a surpassing joy — these things have I spoken unto you that My joy might remain in you and that your joy might be filled full.

And then to crown and close the day of deep, rich experience, seek the rest and quiet of profound sleep. "Come unto Me all ye that labor and are heavy laden" — all ye

weary, burdened and depleted lives — "and I will give you rest." "There remaineth therefore" — not away in some remote hereafter beyond the clouds, but here and now in the midst of these exacting duties — "a rest for the people of God"; it is a rest which comes not by unloading one's obligations or by fleeing from one's duties, but by that re-enforcement of strength which finds ease and joy in the performance of duty. "I will lay me down in peace and sleep" — and to any life which loses all care in the sweet forgetfulness and the precious renewal of sleep there is given an innocent, rewarding and ever recurring source of profound comfort — "for Thou makest me to dwell in safety." He giveth His loved ones sleep!

If you are suffering from nervous headaches or nervous indigestion as a result of living under too great a strain; if you have a tendency to hysteria, of which there is a great deal more than many people suppose; if certain functions are not performing their duties as they ought, I know by experience, my own

and that of others, that if you will take these suggestions and use them quietly, trustfully, persistently, you can bring about a change in your whole interior life which will register its good results all through your body. Send your thoughts aloft into this upper, purer air whenever they are freed for a few moments from the ordinary concerns which occupy them, and they will not return unto you void.

If you are troubled with insomnia, as so many burdened men and women are in these days, when we are living at too sharp a pace, you can find help here. I have great sympathy for those who find it difficult to sleep; several years ago I knew what it meant to lie awake the long night through, hearing the clock strike the hours and the half hours, longing for sleep and longing in vain. But it is possible for us to teach ourselves better habits of sleep. I have learned how, at the close of some long, hard, exacting day, to so use these scriptural formulas that oftentimes in less than five minutes after my head touches the pillow I am sound asleep, awaking next morning re-

freshed and ready for another busy day. It is unspeakably good to be able to lay oneself down in peace and sleep, resting upon the infinite arm of Him who maketh us dwell in safety.

You will understand that I do not offer these suggestions to you as a panacea for Bright's disease or cancer or bubonic plague; in the presence of such diseases the power of suggestion is as helpless as is Mrs. Eddy herself. The Christian Scientists are simply plungers and speculators in this market where wholesome suggestion has value and is quoted regularly in all the reliable medical journals. The men who are using it intelligently as one of the many therapeutic agents are, on the other hand, trying in sober, sensible fashion to ascertain its exact value and to employ it where experience has "indicated" it as being useful. And it is true beyond a peradventure that in many nervous, mental and functional disorders you can thus invest thought and desire in the confident assurance of receiving good dividends.

And indeed in cases of organic disease and in warding off the attack of germ diseases you will find it of great value to cultivate that state of mind and heart which is favorable to health. We know that pneumonia is developed from a microbe and that there is a bacillus of tuberculosis and a bacillus of diphtheria and that there are other enemies of our peace. Some people seem to think that if a man happens to meet one of these microbes it is all up with him. But the doctors and nurses in the wards of the hospitals where such patients are treated probably have the bacilli of those very diseases in their mouths and noses and throats every day in the week, and it is a rare thing for any of them to contract the disease. If you will keep yourself in good health, physically, mentally, morally, you also may walk unhurt in the midst of a multitude of microbes. The seed of disease may come your way, but it does not find in you good soil, or when it falls upon you the birds of the air devour it up, the winged energies of your inner, positive, healthful life destroy it before it has time to

take root, and you pass on unhurt. If organic disease does actually fasten upon you and you need medical treatment, this same practice of wholesome suggestion which quiets the mind, steadies the nerves, fortifies the will, serves to line up the recuperative energies and to put them in condition to mightily aid the physician and the nurse in making you well. In a serious surgical operation even, the chances of recovery are greatly improved if the patient goes to it with a free mind, in a happy mood and with a feeling of confidence in the outcome rather than in a state of fear and anxiety.

Get it out of your mind, if you can, that you are a helpless victim; the chances are ten to one, that you are not. It probably lies within your power to come off more than conqueror through Him who loves you. Make up your mind that you will lay hold upon all the forces seen and unseen which make for health! Then, not by some sudden dramatic change, but by sowing good seed in good soil expect as a result in due course of time a harvest of good health.

You can, if you will, overcome your self-distrust, your fear of failure, your sense of inadequacy to your tasks by the persistent use of suggestion. You can overcome your distrust of others, your suspicion as to their motives, your feeling that there must be some evil lurking there in the dark, your cynical unbelief of which you are often ashamed. You can overcome your morbid dread of the future; most of the things that people worry themselves into their graves about never happen. You can do all this by the systematic, persistent use of the power of suggestion in inducing more wholesome lines of thought and more healthful states of feeling. Learn to depend less upon the without and more upon the within.

In my judgment we are just brushing the surface of the stores of helpfulness which lie hidden there. We are doing just that in many quarters. Electricity has been here in the world ever since the lightning flashed across the sky the day that Noah entered the ark when he saw the storm coming, but we of this

generation are the first to really make use of it. We are just beginning to know the power of right thinking and right feeling as they bear upon health, sanity and character. When you set yourself toward the high and hard task of being made whole, all the way up, all the way down and all the way in, you have behind you and within you the propelling force of the divine mind and the divine love intent upon the same great end. He too is seeking to banish fear, to bestow confidence, to increase faith, to promote healing. He too is desirous that you should gain peace, develop strength, secure happiness and enter into the rest which remains for the people of God. While you are working out your own salvation by systematic and persistent effort, God is working with you and for you to accomplish His good pleasure.

The Emmanuel Movement

V

The Emmanuel Movement

THE apostle of old believed strongly in the principle of the division of labor. He believed that the interests of the physical body are best advanced when each member does its own appointed work and does not undertake to do the work of some other member for which it is neither adapted nor trained. A man will be more useful if he does not try to walk on his hands, as a few skillful acrobats have been able to do, or to write letters in curious fashion with his feet. Let each member fulfill its own appropriate office.

And the interests of society as a whole will be best advanced when we recognize that there are diversities of gifts but the same Spirit, and that in divers ways divers men can serve the common good as each makes his own con-

tribution along the line of his particular capacity and training. "To one is given the word of wisdom by the Spirit and to another the gifts of healing by the same Spirit." This general principle indicates my personal attitude in regard to that interesting development in modern religious life known as "The Emmanuel Movement."

You are familiar no doubt with the main facts connected with the origin of this movement. Dr. Elwood Worcester, who is now at the head of the movement, was formerly located in Philadelphia where he enjoyed a close friendship with Dr. S. Weir Mitchell, one of the most eminent nerve specialists in this country. He then went to Boston as rector of the Emmanuel Church on the Back Bay, and Dr. Samuel McComb became one of his associates. While neither of these gentlemen had ever studied medicine, Dr. Worcester had studied psychology at Leipsic under Wundt and had taught it for several years at Lehigh University; Dr. McComb had studied psychology at Oxford, and both of them were in-

tensely interested in the principles of mental healing.

They were men of warm sympathies and they desired to do something for the physical relief as well as for the moral upbuilding of the people who came within their reach. They started a tuberculosis class where the poor people who could not afford to go to the Adirondacks or to Arizona were instructed how to sleep out of doors on porches or on the fire escapes, or by the use of those modern window appliances, where the head is out of doors while the body is indoors, to compass the same end. In this way, even in the narrower tenements of the poor, something was accomplished for their help, in combating tuberculosis of the lungs. The people were also taught useful ways of caring for their health and were instructed how they might avoid contracting or communicating that dread disease which takes its terrible toll every year from the rich as well as from the poor, but especially in the narrow, crowded tenements of the less fortunate.

Then these good men at Emmanuel Church broadened the scope of their work, and some three years ago started the "Emmanuel Health Class." From the very first they showed a sanity of method which lifts this movement entirely out of the class of sporadic faith cures which are made up mainly of good intentions and excitement, and out of the class of those other movements which are curious mixtures of wild, irrational metaphysics and dogmatic assertion, with a total disregard for scientific values or methods of procedure. No patient is ever treated at Emmanuel Church until there has been a competent diagnosis of the case by a regular physician indicating that there is no organic disease demanding medical or surgical treatment, and that the case is one which could be properly treated by psychic methods. If these facts are established by competent diagnosis then the case is taken up by the men at the Emmanuel Church.

The suggestion is given in a room at the church with helpful surroundings by either

Dr. Worcester or by one of his associates. In addition to these morning and evening clinics, Emmanuel Church maintains a weekly public service which is in reality a health class. There is the reading of scripture, prayer and a twenty-minute address, followed afterward by a half hour for social intercourse. In addition to the instruction given by the rector and his assistants, these meetings have been addressed by Dr. Cabot of Boston, Dr. Barker of Johns Hopkins, Dr. Putnam and other well known specialists in the medical profession. The topics discussed have been such as these: Worry; Anger; Habit; Suggestion; Insomnia; Nervousness; Peace in the home; What the will can do; What prayer can do, and other similar subjects of immediate interest to those who were suffering from the sort of maladies to which this movement has especially addressed itself.

In sensible fashion these men do not disdain the use of drugs or other material agencies as do those healers who have lost their heads and become more or less crazy along this line.

If the desired result can be attained more easily and more surely by the use of a drug than by the employment of suggestion, they do not hesitate to advise the use of the material remedy. If the headache is found to be due to eye strain or to astigmatism, they believe that an oculist and a pair of spectacles will accomplish more than a train load of suggestion. If medicine or surgery is indicated, then they promptly advise the patient to avail himself of the help of the men trained in the use of those lines of treatment. They rightly believe that since God uses sunshine, fresh air and nourishing food, which are all material agencies, to increase health, He will not disdain the use of those other material agencies which experience has found valuable. There is no more piety in undertaking to be healed of some disease by suggestion than by quinine; if the disease happens to be a bad attack of malaria the use of quinine would be more directly in harmony with what we know of the will of God. In either case the patient is simply using some agency created and ap-

pointed from on high for that beneficent purpose.

These earnest and unselfish men at the Emmanuel Church have accomplished a great deal of good. A recently published article by Dr. Cabot of Boston contains some detailed account of the results of their efforts. He studied the records of their cases from March to November in the year 1907, a record of one hundred and seventy-eight cases. In eighty-two cases of neurasthenia, twenty cases were much improved, sixteen slightly improved, seventeen not at all improved, and in twenty cases the final results were unknown. In cases of alcoholism, eight cases out of twenty-two were much improved. In other cases of fears, fixed ideas, various obsessions, and hysteria about one fourth of the patients received marked benefit from this line of treatment at Emmanuel Church. There was also an encouraging percentage of success in the treatment of those addicted to the use of drugs, morphia, cocaine and the like. Many sad, discouraged men and women were lifted

into new hope and enabled to take up the old life again with a better prospect for victory. Some who were meditating suicide, through the loss of all interest in life, were restrained and were put in the way of living honorable and useful lives.

All this is beautiful, and every man with a heart in his breast thanks God for it. It is indeed impossible, as these very men have pointed out, for the church to close its eyes to the example of its Founder who not only preached His matchless Sermon on the Mount, but opened the eyes of the blind and caused the lame to walk. It is impossible for the church to disregard that portion of its great commission which says "Heal the sick" as well as "Preach the Gospel." When the church does neglect its duty at these points and where physicians are indifferent to the value of mental and spiritual forces in overcoming disease then we may look for a full crop of those queer cults which have been misleading large numbers of people in recent years. The people want to know what help

there is along this line. The rapid growth of these strange cults, covered all over though some of them are with such nonsense as would tend to crush them, is a significant symptom in our twentieth century life. And the immense popularity of such books as Ralph Waldo Trine's "In Tune with the Infinite" and Annie Payson Call's "Power through Repose" and Dresser's "The Power of Silence" and Charles Brodie Patterson's "The Will to be Well," — all indicate the wide interest in and the popular insistence upon knowing what can be gained in that direction for physical efficiency and for spiritual peace.

The founders and the friends of the Emmanuel Movement, therefore, have an idea that it should be widely extended; that many churches and many ministers ought to take it up as a part of their regular work. A branch of this movement has already been established with the approval of the Bishop of the diocese in connection with St. Luke's Hospital in the city of San Francisco. Here and there over the country in various other

denominations there are little out-stations of the Emmanuel Movement.

Now I wish to ask whether or not such an extension of the Emmanuel methods would be wise. I wish to inquire what ought to be the attitude of intelligent churches, ministers, and physicians toward this plan for the wider extension of this line of effort. Personally I do not believe that it would be wise. I should be more than sorry to see my own church transformed in any measure into a hospital or a sanitarium for nervous diseases or to find myself holding clinics or undertaking to practice as an amateur in medicine. By my studies along this line for the last twenty-three years as indicated in an earlier chapter and through my wide experience with people suffering from nervous disorders in this large parish, I might perhaps be as well qualified for such an effort as is the average pastor, but I should shrink utterly from such a responsibility. Dr. Worcester and Dr. McComb are exceptional men and they have had exceptional training in psychology, but even so I seriously

question whether the popular interest now felt in this movement or the present measure of confidence given to its general methods will endure in anything like the same degree for any considerable length of time.

Time was when the Christian church had everything under its own control. If people went to the theater it was to see some morality play like "Everyman" or to witness some scriptural presentation like the "Passion Play" at Oberammergau. If they traveled, it was upon a pilgrimage to some shrine or perhaps to the Holy Sepulchre at Jerusalem. If the children went to school it was to a monk or a nun; the ecclesiastical origin of popular education is indicated in the very caps and gowns which our professors and students love to wear. Secular authority took its sanction not from the consent of the governed or from the suffrages of the people, but from the sacred anointing and coronation of some official by the church — the king was "the Lord's anointed." And in like manner when people were sick, some official of the church came

and anointed them with oil, prayed over them and perhaps administered such material remedies as were known to the rude practice of that early time.

Whatever we may think of this régime in its own day, it has utterly gone. Do we want to return to that or to any considerable measure of it? Do we want to confuse the work of the physician, for example, with the work of the minister of religion? I do not believe that we do; I believe it would be bad for the physician and still worse for the minister and worst of all for the community. If we should come to have any widespread practice of medicine by the untrained, — for this is what it would mean, — the very fact that it was being done in the name of religion would tend "to break down the confidence of the people in the value of expert knowledge, to raise in them false and unwarranted expectations, to feed superstitious sentiments and to blind them to the solid, verifiable order of life in which our work must be done." It would have a tendency to do exactly what

Christian Science is doing in wholesale fashion in muddling the minds of its devotees beyond all possibility of normal action and expansion. To one is given the word of wisdom, the word of moral instruction and of spiritual appeal, the word of comfort, uplift and invigoration for the inner life; to another is given the gift of healing by a difference of operation but by the same Spirit. It is altogether right that this important distinction should be kept clear.

Suppose that the case has been diagnosed by a competent physician and that there is no organic disease present, what a responsibility for the minister of religion to take over into his care some nervous sufferer. He is invading what is perhaps the most delicate and the most difficult domain of medical science, the treatment of nervous disease, and he is doing it "without medical training enough to enable him to pass the first year's examinations in any reputable medical school in the land." Good intentions and ordinary common sense are not sufficient for many of the responsibilities which confront us. They

are not sufficient, for example, to determine whether some individual is suffering from appendicitis, to decide whether an operation is imperative, or to indicate how that operation can best be performed. No man in his senses would think for a moment that his good intentions and common sense, his sympathy with the sufferer, and his smattering of medical knowledge would warrant him in using the knife upon his fellowman in such a case. And in that delicate and difficult domain of nervous disease mere good intentions and common sense, joined with a general knowledge of psychology, are in like manner altogether insufficient. Such a combination ought not to presume to take any invalid out of the hands of a physician trained and fitted for that particular line of treatment.

I believe in every word written in the preceding chapter on the power of suggestion. I believe in it because I have tested these claims by long continued experience. I believe that it is good for the minister to go to the sick room and to the hospital. He might

well make his visitation of his people a kind of general treatment. If he is a wise and good man, he can oftentimes by his sympathy, his tact, and his religious faith render great assistance to the physician, to the nurse, and to the members of some anxious household in what they are seeking to do for some sufferer. But I am confident that he can best do all this when he goes as a minister of religion and not in any sense as an amateur dabbler in the practice of medicine. I desire to help every one of my people in all the ways that I can; I have given a great many hours in my present parish during the last fourteen years to efforts which had to do with nervous and mental troubles. But I never wish to take any patient for a day, or for an hour, out of the hands of a physician who has been trained to do a work for which I am not trained. I wish to stand as his ally, but not in any sense as a substitute for him. To me the word of spiritual wisdom is given by the Spirit and to him the gift of healing by the same Spirit.

We will suppose again that the case has been

diagnosed by a physician as one not suffering from organic disease and then is turned over to the minister as a case which could be properly treated by psychotherapy. The wise physician who is treating a case often modifies his diagnosis as time goes on. He learns more about the case and there may come the development of new symptoms. The diagnosis of a month ago may not be a proper diagnosis to-day. Who is to decide all these questions when the case is no longer in the hands of one who has been trained in the science of diagnosis?

Suppose it is only a case of neurasthenia and not a tumor on the brain! Shall we in endeavoring to utilize the aid of mental and spiritual suggestion, neglect those physical factors which enter into the treatment even of these disorders — such matters as diet, massage, baths, douches, electricity, and what not? If we are not to neglect them and the minister himself is to prescribe along these lines, as well as administer mental and spiritual treatment, then you simply have an amateur

instead of a trained man using those agencies which may be used in such a way that they will count for good or may be used in such a way as to work serious injury to the patient.

I find myself therefore in hearty sympathy with that clear word of Professor Freud of Vienna, one of the most eminent psychologists in Europe. He said in a public address in this country recently, "When I think that there are many physicians who have been studying psychotherapy for decades who yet practice it with the greatest caution, this introduction of a few men without medical, or with only superficial medical, training, seems to me of questionable good."

I also agree heartily with Professor Münsterberg of Harvard who believes that this Emmanuel Movement, if widely copied, would cheapen religion in putting the emphasis as to the meaning of life upon personal comfort and the absence of pain rather than upon character, pain or no pain. Dr. Worcester and Dr. McComb are wise men and they may be able to keep this distinction clear, but the

thousands of little ministers all over the country who are liable to undertake this work, just as thousands of little reformers of the slums were emboldened by the dramatic experiences of Dr. Parkhurst in New York to attempt work similar to that of the heroic and devoted prophet of righteousness in Madison Square, — these little ministers entering upon the Emmanuel Movement might not be able to keep that vital distinction clear.

"But it is such an opportunity for the church," men say, "in these days of spiritual apathy when so many men are turning away from the church! What a magnificent chance to bring the people back and to fill the pews!" This is undoubtedly a correct contention. It would, if generally adopted, fill the pews, for a time at least, probably to overflowing. For that matter if any minister were to announce that by the grace of some rich man in his congregation, he would give a silver dollar to every person present at the service next Sunday evening, that, too, would fill the pews. It would fill them to overflowing as long as he might be

able to keep it up, no matter what he preached about or whether he preached at all. But what would become of religion meanwhile? What would become of the church as a moral leader, as a source of spiritual inspiration, as a character-forming agency! He would have a crowd and many needy people would get the silver dollars and the church as a form of spiritual uplift would be gone!

If there is one place on this green earth where it ought to be made plain, beyond all possibility of misunderstanding, that personal comfort and the absence of pain are not the first nor the main considerations in life, it is in the Christian church. Health is important, but health is subordinate to other more vital interests. The great question is not as to whether a man feels well but what he means to do with his healthy vigor. The main question is not as to whether he may continue to live for fourscore years or even fivescore, but what sort of man he intends to be during that period of prolonged moral opportunity. "What shall I eat?" and "What shall I drink?" and "How will it agree

with me after I have eaten it?" are all necessary inquiries, but they are secondary. The first question is, Am I worth feeding? Is it important that I should be kept alive and well? Does the world need men of my type? The life is more than the meat or the medicine administered to secure a continuance of that particular life.

The old and well known order has not been changed by any Act of Congress or by the wild fancies of any fanatics; by the lazy wish of those who are too feeble to fight or by the kindly and useful service rendered by the two men who are mainly responsible for the Emmanuel Movement — the old order has not in any wise been changed. It still stands — "Seek FIRST the kingdom of God and His righteousness," and then afterward, on that adequate basis, the other things by other forms of effort are to be "added." It is not for the Christian church, surely, to lead off in abandoning that divine order of procedure.

But suppose the minister of the parish were ever so much more competent than he is com-

monly believed to be for the practice of medicine, and suppose it were deemed desirable that he should enter into competition with the physician in the treatment of disease, certain particular kinds of nervous disease, we will say, even then I do not see how he would have the time to attend to that work in anything but a superficial fashion which would be morally wrong as well as sadly ineffective. It only takes a moment to write a prescription and it does not require any great amount of time to perform certain surgical operations. But to possess one's self of the history of a case of nervous disorder, neurasthenia, hysteria, melancholy, to learn all the facts and discover all the symptoms which are significant, and to so study that particular case in what is regarded as the most delicate and difficult department of medical science, as to be able to rightly prescribe, — this requires the work of hours and of days, it may be of weeks and of months. No man who is striving to make himself useful along the line of moral and spiritual leadership can do that as a kind of side issue

which he has taken on in addition to his regular work. No man has the time, to say nothing of the ability, to do that except some specialist who has been trained for that particular work and whose main business in life is to render that special form of service to mankind. To one is given the word of spiritual wisdom and the opportunity to speak it out helpfully; to another the gifts of healing and the chance to exercise them usefully by the same wise and holy Spirit.

More than that, I should greatly question the wisdom of holding regularly a church service for the consideration and treatment of nervous troubles. Some people in the community would be greatly helped by the instruction and the sympathy of such a service. Other nervous sufferers who would almost certainly be attracted by it might be greatly harmed by the same service. A very little strychnia is useful as a nerve tonic, and a little more strychnia will act as a deadly poison and destroy life. A certain measure of sympathy may save a nervous sufferer from despair, and a certain larger

measure of sympathy unwisely expressed might induce that same sufferer to lie down and lapse into helpless and hopeless invalidism where a hard resolute fight would have brought victory. It does not seem possible to administer either strychnia or sympathy in wholesale fashion to a crowd of patients. The regular church service for administering such treatment for nervous diseases as might be possible would both kill and cure in any miscellaneous company of nervously depressed people who might be thus brought together. I have never heard of any nerve specialist who dealt with his patients in classes, and I do not believe the Christian church is any more competent to undertake such a wholesale method.

It would furthermore be calculated to develop an epidemic of nervous and mental troubles. It is a well known fact that when medical students are studying the various diseases a considerable percentage of them develop temporarily the symptoms of the very diseases which are thus engaging their minds. These medical students as a rule are healthy minded,

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vigorous young men; picture the result where a company of suggestible and in many cases nervously disordered people are brought together once a week for the consideration of nervous troubles. They would have suggested to them more ills than they had ever known about before, and in many cases would go away to reproduce in their own nervous experience all manner of hysteria and neurasthenia.

It does not seem wise for the Christian church to single out a solitary therapeutic agency, suggestion, whether given in the fully conscious or in a semi-hypnotic state, and upon that one agency rear a new department of church work. This is precisely what the Christian Science people have done. They have built their entire system of ministering to human suffering upon one agent, and they not only neglect, they are openly taught by their leader to think scornfully of all other agencies, drugs, surgery, electricity, baths, exercise, which God has ordained for our physical help. To thus build a new form of church life upon a

single remedial agency does not seem wise even though the minister may be conscientiously trying to act in conjunction with the physician by having him diagnose the case at the start, or by referring to him cases where suggestion is not especially indicated. The simplest sort of mental life represents a bewildering complexity of elements and forces. And for the proper treatment of any sort of nervous trouble it may be that several other agencies beside this useful and powerful one of suggestion should be utilized together.

The most friendly relations and the highest form of co-operation between the doctor of medicine and the minister of religion can best be secured where both realize that each one has an entirely distinct function to perform for the service of humanity and where both realize that each can best aid the other by attending strictly to his own specialty. The spiritual ministry, which quiets the mind, steadies the nerves, and fortifies the will, is of great value to the doctor of medicine in his fight against disease. And conversely the removal of pain

and the strengthening of the body opens the way for a more complete realization in that individual life of those high ideals held aloft by the minister of religion. It is for the minister to say steadily, "Seek first the kingdom of God and His righteousness, for this is the only adequate basis upon which all the great interests of life can safely rest." And it is for the physician to say, "Seek health, not because it is the highest or the chief good in life, but because a wholesome attention to those commanding spiritual ideals is not possible where the body is racked with pain, and because the perfect realization of them can be best attained where there is a sound physique, as a basis for mental and spiritual advance."

Let the young physicians be more fully instructed in the medical schools in the principles of psychology as well as in the facts of physiology. The mood and the need of our age imperatively demand it. By that thorough study the physicians themselves will be made competent to render service along those lines, and they will also be the more inclined to in-

vite the co-operation of the minister of religion. Let the ministers of religion forsake any secondary ambitions they may have to become amateur dabblers in medicine; let them strive to be more fully competent in aiding the people "to live in the vision and service of the greatest ideals of the race." Let them study to be workmen approved unto God, guiding and inducing the people to lay hold upon those forces seen and unseen which make for the realization of those greatest ideals. In this diverse yet sympathetic service, the interests of the community will be best advanced towards that great consummation in health and in character where the Lord of all the higher values will have forgiven all our iniquities and will have healed all our diseases.

The Gospel of Good Health

VI

The Gospel of Good Health[1]

IN the vision of the seer, "the leaves of the tree were for the healing of the nations." The leaves, rather than the fruit, became in his mind the graceful symbols of the divine interest in the curing of disease. The leaves represent that which is incidental, a kind of by-product. The main business of the tree was to produce fruit; it bore fruit every month — "all manner of fruit" — and undoubtedly the same kind of fruit as that named by the apostle. Now "the fruit of the Spirit," he says, "is love, joy, peace, patience, gentleness, goodness, faithfulness, mildness and self-control." These useful moral qualities are the fruits of the Spirit; the type of character here indicated is the real fruit which the tree of life is intended to produce in the garden of human experience.

[1] Copyrighted, 1908, by Luther H. Cary.

But incidental to its main purpose, thrown in as you might say, there is a further ministry to good health — "the leaves of the tree are for the healing of the nations."

It is well to make this distinction clear because in all our communities there are groups of religiously disposed people who make physical healing the central object of their interest. They talk about it, they think about it, they write about it, incessantly. In their published statements they deny the very existence of disease, but with a curious inconsistency they at once proceed to spend their main strength in an heroic effort to heal that non-existent illness without the use of drugs. In doing this they virtually narrow down their religious interest to the business of raising leaves. When the day of judgment comes it is to be feared that many of them will have "nothing but leaves" to show, for the reason that they have been slighting the weightier matters of useful and unselfish service in their zeal to "demonstrate" their ability to keep these perishable bodies in good trim. To do this is to un-

duly exalt that which is incidental and make it central.

We shall part company with these physical bodies of ours very soon at best. The great question, therefore, is not whether a man has a good liver and a sound stomach, but whether he is sane and true, whether he is upright, unselfish, serviceable in his personal character. These groups of religious people who make physical healing their chief concern can show a considerable number of cures of a certain sort; they are in the leaf business, and it would be strange if they did not at times produce fairly good crops of these leaves. But when you make inquiry as to the general yield of fruit in the form of useful service, when you ask them about providing homes for the orphans and the aged, about making provision for the poor through wisely administered and generously sustained charities, about bringing to bear those better influences upon the neglected portions of our cities through social settlements and other valued forms of endeavor, about providing well-rounded Christian men and women thoroughly

furnished for every good work, they have not much to say for themselves. They have unfortunately been occupied for the most part in raising those leaves which are for the healing of certain minor bodily ailments.

Their successes are to be found mainly, if not solely, in the correction of certain functional troubles as distinct from cases of organic disease. The principle of suggestion which they employ has value in maladies which have their origin in nervous or mental disorders, but it seems thus far to have had little or no efficacy in the face of serious organic disease such as cancer, tuberculosis of the lungs, or Bright's disease. It was Dr. S. Weir Mitchell, one of the leading specialists in America, who said recently, "There is no scientific record of any form of organic disease having been cured by any form of influence exerted through the mind." In view of this fact it would surely be for the safety of children and of the untaught generally if mental healers could be induced, either by law or by the power of public opinion, to confine their efforts to that class of cases

where scientific research and wide experience unite in indicating that suggestive therapeutics may operate with some hope of success.

But bearing in mind the distinction between what is central and what is incidental to the main purpose of the gospel, it is in order to ask what is here offered us in our Bible for our physical health. The Church of Jesus Christ ought to "teach health," not as its chief business, but as a leaf on the tree of its main purpose, which, as already indicated, is to produce the good fruit of Christian character and service. We have been unnecessarily frightened, perhaps, by the nonsense and wildfire which so often characterize this phase of religious experience. We have neglected what had better have been patiently cultivated with intelligence and love. We would not have so many religious side-shows to-day if the performance in the main tent had been to a greater degree well-rounded and complete. We ought to be able to offer to all who come the total helpfulness of the gospel of Christ.

It has seemed to many people that in the last

half of the nineteenth century there was a widespread tendency to depend too much on the without and not enough on the within. Westward the star of empire took its way for centuries, seeking new fields for material development. Now, as some said recently, "Inward the star of empire takes its way." There has come a wholesome reaction from the almost idolatrous trust in material things and a quickening of interest in forces unseen. Men and women have begun anew to cultivate, to honor, to confide in, that which is within, and this disposition shows itself in many ways. The kingdoms of this world, bodily health, mental development, social charm, useful action, are by this movement from within becoming more truly and steadily kingdoms of the Spirit of Christ, no longer rebellious, no longer separate and independent, but submissive and harmonious kingdoms of the divine Spirit.

And it is the belief of many thoughtful people that the main hope of our Christian world for improved health, and for the consequent larger joy and effectiveness, lies not so much in the

increased efficiency of medical science in dealing with disease when it has actually fastened upon the patient, important as this is, as in so. strengthening the inner life that increased immunity from the inroads of disease may be attained.

Here is a gold mine, not far away in the mountains, but deeply buried in your own inner life! It has never been adequately worked. You have your mind and spirit always with you, and they are always in touch with all your members; they sustain sympathetic and vital relations with all those functions upon which we depend for healthy life. These inner forces may be utilized by intelligent faith and a wisely directed will in a way that will put you in possession of wonderful values which for years, perhaps, have been hidden under the soil of thoughtlessness and indifference. You can, if you will, dig down and develop that which is within you, so that it will earn for you and for those you love priceless dividends!

Let me indicate then certain points in this gospel of good health as it stands declared in

Holy Scripture. It is imperative first of all that one should cultivate the habit of right thinking, for "As a man thinketh in his heart, so is he." Mental attitudes persistently maintained have a tendency to register themselves for good or ill in physical conditions. Right thoughts make for sound health, while wrong thoughts invite and encourage the inroads of disease.

This primary necessity of keeping the mental life wholesome imposes a serious obligation, for it is much more difficult to cultivate right thoughts, right desires, right purposes so that these shall steadily bear rule within, than it is to go and take something out of a bottle. The higher levels of human efficiency are never reached without hard climbing. But the cry, "Good health for a dollar a bottle," is rapidly becoming a spent force. The cry of good health at the price of the cultivation and training of all one's powers, physical, mental, spiritual, by bringing them into joyous harmony with the revealed will of God, is now to the fore.

And this mode of treatment has this further

advantage, that it may, and to be genuinely and permanently efficacious must, include the culture and development of the entire inner life in a way that taking something out of a bottle does not. Many of us will live to see the day when there will be growing on all sides these trees of life covered with leaves for the healing of the nations; and the common people, having heard the good news gladly, will be constantly utilizing this source of help for their improved health. Strive to reach the point where you can look up and say, "Thy thoughts are my thoughts, and Thy ways are my ways, O Lord," and you will be in line of promotion toward the fulfillment of your highest hopes.

In the very forefront of all the harassing apprehensions which destroy peace of mind and invite the approach of certain forms of disease, marches this terrible fear of possible physical inadequacy. It cannot be lightly regarded; we cannot shoo it away by a wave of the hand or by some fantastic flourish of the mind. The people who assert that the thing feared has no

reality are simply flighty. Sickness and pain, disease and death, are all stern realities to be met and faced, and, as far as may be, conquered. The vital question is in what mood we can best approach them when they come.

I know of none better than the high mood of the singer who sang in olden time, "I will fear no evil, for Thou art with me." With all the practical wisdom he has, let each man shape means to ends; let him lay hold of every available form of assistance in averting and in counteracting sickness, sorrow, adversity and failure. But when all these visible forms of assistance are in commission, let him know that it will add to his prospect of victory immeasurably if he makes his struggle unabashed, unafraid, because he has caught the spirit of that song and has embodied it in those thought habits which dominate his inner life.

I will not fear! Suppose each morning when you awake to a hard day, you utilize the well known principle of mental suggestion by deliberately storing the mind with right thoughts. Begin your day with the repetition of certain

assurances from Holy Writ, uttering them over and over with your lips and your mind and your soul, until the full strength of them is felt in every cell of your being. "I will fear no evil, for Thou art with me." "In quietness and confidence shall be my strength." "The Lord of hosts is with me; the God of Jacob is my refuge." "He forgiveth all my iniquities; he healeth all my diseases; he redeemeth my life from destruction; he satisfieth my mouth with good things, so that my youth is renewed like the eagle's!" Begin the day with these promises ringing in your ears, singing through the secret chambers of your mind, throbbing with added strength in the pulsations of your heart! When you relax the tired muscles and the weary brain at night as you sink to sleep, do it with these same confident assurances furnishing your final mood and yielding their wholesome, restful influence through all the hours of sleep!

I cannot tell you all it would mean for you to do just this, but I could tell you much. My report would be born of long experience

in a busy, strenuous life where all the aids, seen and unseen, were needed, and where when once brought into commission they have vindicated the high claims I here advance on their behalf. The habit of serious, resolute, trustful meditation upon these divine assurances, once formed and held, works its own marvels. Souls once timid and despairing are led to say, "We never saw it on this fashion." The verifiable results of such a practice upon health, upon mental adequacy, upon character, delicate and imperceptible though they seem at first, are increasingly registered upon the life within until they utter themselves in an enlarged and well-grounded efficiency for all life's tasks. This is what the singer said; he was aware of the fact that life would not be all green pastures and still waters; he might be compelled to walk through the valley of many a shadow, but, come what might, still he would not fear nor be afraid. The man whose inmost soul is filled with and possessed by such thoughts finds himself strongly fortified against the encroachment of disease.

In the next place, cherish high expectations as the fundamental choice of your deepest and best self — "*According to your faith be it unto you.*" The language of scripture is almost always the language of great expectation, the only condition put upon it being the measure of human receptivity. "Open thy mouth wide, and I will fill it"; there is no lack of material with the Lord. "Prove me now herewith, saith the Lord; make your consecration complete, and see if I will not open the windows of heaven and pour you out such a blessing that there shall not be room enough to receive it." "Stand up straight, the ceiling is high," you will not bump your head! According to your faith, your openness, your willingness, your capacity, be it unto you! There is nothing shadowy or unreal about it; men do become very largely what they expect to become in that hidden faith which does not always utter itself in formal creeds, but shows itself in shaping those persistent aspirations which control the life. Include within the firm grip of your anticipation this physical nature, covet-

ing for it earnestly the best there is, and according to your faith be it unto you!

The people who are continually expecting to catch all the diseases that are going, rarely fail; they usually catch them all. The people who live in perpetual fear and dread and apprehension almost always realize, not their worst fears entire — that would be expecting too much — but a good working percentage of them. According to their expectation it is gradually wrought out for them in actual experience.

On the other hand, the quiet, serene confidence of the intelligent physician, of the trained nurse, or of the well-poised individual in ordinary life, is like a steel armor against the attacks of disease, as each one goes courageously about his business. According to their faith it is unto them, and the result is vastly different. If every one could form the habit of going about with those same familiar words from the Twenty-third Psalm on his lips, in his mind, deeply embedded in his heart, "I will fear no evil, for Thou art

with me! I will fear no evil, for Thou art with me!" — I do not say it would enable him to lie down with rattlesnakes or to drink water out of a malarial swamp unhurt, but it would add to his prospects for good health, in some cases thirty, in some sixty, and in some a hundred fold. Pitch your expectation high; look for the best, hope for the best, strive for the best, and according to your faith be it unto you!

In the third place, it will be advantageous to maintain a firm resolution as the uncompromising attitude of your will; "*O woman, great is thy faith! be it unto thee even as thou wilt!*" Here was a mother whose daughter was afflicted with one of those nervous maladies — epilepsy we call it now — which often baffle the skill of our best physicians to this hour. It seemed to the people of that day, untrained in scientific diagnosis, as they saw the daughter writhing in her distress, that she was "grievously tormented with a devil." The best account of the matter they knew how to give was to the effect that the nature of the

child had been overborne by some hostile, malicious personality resident within.

The woman was an outsider, a Canaanite, but she came boldly to Christ, saying, "Thou Son of David, have mercy on me." She was not only a heathen, she was noisy and inconsiderate. The disciples said, "Send her away," but she only cried the more earnestly to Christ. Then Jesus said to her gently, "I am sent to the lost sheep of the house of Israel." Still she was not repulsed; she said, "Lord, help me." But Jesus said, further testing her resolution, "It is not meet to take the children's bread and give it to the dogs." And the woman replied, in effect, "Yea, Lord, the dogs eat the crumbs which fall from their master's table; give me a crumb of divine help." Her determination leaped all the barriers of race and distance, all the obstacles which a chronic and painful illness interposed! And Jesus said to her, "O woman, great is thy faith! be it unto thee even as thou *wilt!*" Faith expressing itself in determination won the day; her daughter was healed from that hour!

If you will stand up, your mind and heart made right with God to the fullest extent you know, and in God's name say, "Let there be health," and keep on saying it resolutely, trustfully, hopefully, that very action of your inner life will work wonders. I do not say that no disease can stand before you, for you are not omnipotent, but I do say that you will set in operation one of the great healing forces of the world.

All about us there are people who have stopped talking about their ills, stopped thinking about them, stopped pitying themselves, who are saying in the way indicated, "Let there be health," and there is health! It is done unto them at last even as they will. When people fix their eyes on something high, fine, useful, linking their determination with the purpose of God for them, and say bravely and steadily, We will! we will! we will! they are putting themselves in a position to come off more than conquerors through Him who loves us.

I have tried to obey the injunction, "Phy-

sician, heal thyself," in this matter and I feel that I have earned some right to speak. I have never been privileged to stand in that class graphically described by Ian Maclaren, "People so brutally and offensively healthy as to feel no true sympathy for those who are fighting for their very lives." Many of my earlier years were years of physical struggle. But some twenty years ago I learned better how to fight. I gained some new weapons; I began to practice a different formation, and this has meant a long series of victories.

It is twenty years ago this winter since we first began to hear people discuss the grippe, which had then become epidemic under that title. If I could recall all that I have heard about that malady related by those who were temporarily suffering from it, I could write a natural history of the grippe, giving all the symptoms in order and rehearsing all the unhappy results of it. This endless discoursing upon it was not beneficial to those who made the painful recitals; it is never wise to talk without a purpose, and unless one is talking

to his physician, or his nurse, or his pastor, or some member of his family about his ills with a definite end in view, he had better not talk about them at all.

But with all the cases I have visited in my parish work, and with all the discussions to which I have listened, I have never had the grippe myself; I never expect to have it, and I do not rap wood when I say so, for there is nothing of magic in it. Some honest attention to God's laws of health, which are as sacred as the Ten Commandments; some ability to cherish right thoughts and maintain a serene confidence and some power of resolution have been sufficient thus far to safeguard me from any inroad of that particular malady. Insist on being well; go to bed with that idea and get up with it; carry it about with you as you carry your own face and hands about with you, and somehow you are apt to find that it is unto you even as you will!

With all this, cherish a personal and vital faith in God as the Supreme Friend and Helper of all our lives! "Have faith in God," Jesus

said to His trembling disciples, and although He sent them forth with neither purse nor scrip, they found in this new and high confidence in which He had established them an abiding source of personal reinforcement and an ample furnishing for a widely beneficent service.

In a certain eastern city there is a hospital with that suggestive inscription over the main entrance. The building is brick, but set in the front of it is a broad marble slab, and on it in letters of gold are these plain words, "HAVE FAITH IN GOD." It is a Christian hospital, as one would naturally suppose. Hundreds of sufferers, borne thither in the ambulance or assisted up the walk by loving friends, have looked up at those words as they passed in at the door. We may be sure the words have given an added courage to many an anxious heart. Hundreds of sufferers have there been cured as human intelligence and human love have co-operated with those healing forces which are altogether divine. As they walk away, rejoicing in health regained, perhaps they looked back at those words of gold, and were

made by the message they conveyed more deeply grateful to Him who had wrought with His chosen servants for their recovery. "Have faith in God"; they are good words to have engraved upon a building devoted to healing, or upon the walls of one's home, or deeply embedded within one's heart! They point ever to a sure source of inexhaustible help.

We have often been afraid to aim boldly for that simple, original, spiritual potency of early Christianity which in the days of the apostles healed the sick at the same time that it was saving the soul from sin. Even if we tried and failed, it would do us good to aim high. But under the blind leadership of certain fanatics, many people have been led to feel that if they undertook to exercise faith in God's power to heal directly, they were estopped from using any material remedies. This is the sheerest nonsense. The Almighty is not so touchy as to withhold His spiritual aid, because the patient is also using some material remedy which He himself expressly created for the use of His children. Those narrow-minded

people ought not to think that God is another such a one as themselves!

But, we are told with an air of finality, there is no record that Jesus ever used drugs. That is true — there is no record that He ever did. There is no record that He ever used an elevator or a telephone, or that he availed himself of the help of electricity in any of its many forms now become familiar through modern science. But he would be a foolish man who would insist to-day upon climbing the stairs to the top of a high building or upon doing all his errands on foot because Jesus never used the many contrivances which now serve our needs. Sometimes a drug which God made and which men have learned to use will accomplish a certain result more easily and more quickly than it could be accomplished (if, indeed, it could be accomplished at all) by purely mental and spiritual forces. He would be a foolish man indeed who would lightly decline its help.

And the very people who declaim so loudly against the use of drugs in time of sickness, all use soap. Soap is a drug; it is sold at the

drug stores; its action is chemical. If a person were furnished with plenty of hot water and time enough, he might wash his hands, his face, or his clothing clean without soap, but it can be done more quickly and easily with soap; and for that reason all sensible people use this drug we call soap. The very people who become so agitated over the use of drugs in healing disease constantly use soap without realizing, apparently, how very funny they are making themselves by their inconsistency.

Have faith, then, in God, with no fear whatsoever that you are discrediting your faith in Him by employing all those useful aids which He has created and appointed for our benefit! Have faith in God, and gather to yourself all the mighty aid which you can claim out of the Unseen for your perfect restoration!

The divine readiness to aid us along physical lines reaches farther than many people dream. In certain quarters those wild and extravagant guesses which always precede sober investigation and verifiable knowledge are being made, and they frequently repel the more

discriminating minds in the community. But astronomy was not first — astrology was first, the awe, the wonder and the interest of men in the stars leading to all manner of fanciful claims. This gradually gave place to an exact science which now maps out the courses the planets take, measures the distances of the stars from each other and from us, weighs their huge bulk, and by its spectrum analysis determines even the fuel they burn. Chemistry was not first — alchemy was first with its wild attempts to transmute the baser metals into precious gold and to work all kinds of magic. It pointed the way for the coming of that exact science which to-day lays whole communities under obligation to it, as it works out valued results in manufacture and in agriculture, in the treatment of disease, and in those sanitary measures which safeguard the health of the community.

In similar fashion those movements called "Christian Science," or "New Thought," are the astrology and the alchemy of modern life, pointing the attention of the world in a direc-

tion where useful investigation will presently discover values unsuspected as yet. We are not to be deceived nor repelled by the wild guesses or the extravagant claims made. We are not to take leave of our senses, nor to make assertions which were not true in the beginning, are not true now, and never will be true, world without end. We are to separate the wheat from the chaff and then sow it in the good soil of patient, intelligent, sympathetic effort, where it will bring forth in some cases thirty, in some sixty, and in some a hundred fold of increased bodily vigor.

In undertaking to use these mental and spiritual aids for the gaining and maintenance of sound health, we shall in no wise advance the cause by any sort of pretence or make-believe. We have all heard companies of well-fed, well-dressed people, sitting easily on cushioned seats, behind stained glass windows, their minds considerably befogged by persistent attempts to believe what their common sense told them was not true, utter some such confession of faith as this: "There is no reality

in sin, sickness, disease, poverty or death. All is God and all is good. Everything in the world is just lovely, and we are just lovely, too."

It is the most economical view to take of the matter. If there is no such thing as poverty or sickness, then, of course, we are not called upon to give any of our money to maintain homes, hospitals, relief societies or associated charities. But it is untrue; it is a "false claim" which is leading scores of confused and undiscriminating people to become complacent, self-centered, self-satisfied, morally indifferent to the stern needs about them. Sin is a fact; young men not out of their teens take pieces of gas-pipe and beat the brains out of helpless victims in order to rob them. Crime is a fact; men who stand erect upon two feet, but in all other respects show themselves lower than the four-footed animals, perpetrate their crimes against the honor and purity of young womanhood. Poverty is a fact; a hard, bitter, unyielding fact, showing itself the relentless enemy of the bodily, intellectual and moral well-being of those who suffer under its heel. We

cannot scare it away with big, unmeaning words, or by any silly pretense that it does not exist. It can only be relieved by generous, intelligent, persistent service. Disease and death are perpetually recurring facts, bringing sorrow in their train to the homes of those who hold the fantastic theories as well as to those who still trust the evidence of their five senses. We cannot dispose of the tribulation of the world by vague talk about there being no reality to it. There must be a fearless facing of the facts of experience as they are, coupled with a reasonable reliance upon those forms of help which have often been neglected because they were unseen.

With that open-eyed honesty, then, which shuns nothing and hides nothing, take these gospel ingredients, right thoughts, high expectations, firm resolution, faith in God, and employ them in the interests of a more complete and abiding state of health. Mix them together, shake them well, use them freely! You need not measure them out narrowly with a drop tube or a teaspoon; there is nothing in them

which will hurt you; take as much of them as you can contain. They will do you good and only good.

They are not offered, wholesome though they are, as an infallible panacea for all the ills of human flesh. We cannot, even with these aids, banish all suffering, disease and death. One whose right thoughts, high expectations, firm resolution and faith in God utterly transcended anything we can expect to attain in this present world, suffered. "He learned obedience by the things that he suffered," the Bible says. If any enthusiast in His presence had claimed that there was "no reality in sin, sickness, disease or death," He would have regarded such a one as not altogether in his right mind. When wicked men drove nails through His feet and hands, and when they pierced His side with a spear, He suffered and died.

In like manner, if any one is overtaken by cruel accident, or loaded down with more work and care and necessary anxiety than he has strength to bear, he will suffer and it may

be he will incur some painful illness. And the time will come when we shall all suffer and die. When we have done our best, living under present conditions, in crowded cities, with the water and food supply often contaminated, with the air we breathe becoming sometimes the agent of disease rather than of health, a certain amount of sickness is inevitable. Reduce the volume of it by wise sanitation and by taking all personal precautions possible, a certain percentage of people will yet be ill at some time during the year.

And even that which is best in us sometimes becomes the occasion of a depleted vitality. The father's unselfish ambition for the well-being of his children, for their education, or their social standing, coupled with his desire to start them in life on a better footing than that which he enjoyed, carries him into an amount of overwork which means a break-down. And many a mother suffers from dragging ill-health because she gave so freely from her own store of vitality to her children. And the sympathetic nature of many another, in

the face of the struggles of those who are dear, yields itself so unreservedly to them as to lower its own life forces. Do our best, it still remains true that a considerable section of the whole creation groans and travails in physical pain at some time during its career.

There are offsets and compensations standing over against all such unavoidable ills. If you had eyes to see, ears to hear, and a heart to understand, you got something of great value out of your last illness. It did not simply bring you the customary feeling of resentment coupled with a huge doctor's bill, it did not let you go until it had blessed you. It brought you what the Psalmist pictured, an enlargement and enrichment of being — "Thou hast enlarged me when I was in distress."

When any one is called to lie upon a bed of pain for many months, or to spend tiresome weeks in a hospital or to lie awake through lonely nights and hear the clock strike the weary hours when sleep is denied, he may, if he will, transmute all this into higher qualities of mind and heart. He may come to the point

where his sympathies go out as they never did before to the whole army of patient sufferers; he may learn to think with an added tenderness of those who in their time of pain lack the comfort and alleviation he enjoys; he may enter into a new appreciation of the faithful, unselfish heroism of the poor who aid each other in their times of trial; he may so pass through that period of distress as to be enlarged in his whole attitude toward the ills of the world.

When we go along prosperously and joyously, able to eat three meals a day and sleep eight hours every night, able to take the car for the place of business at the usual hour each morning with never an interruption, and able to do our full share of the world's work, rejoicing in the chance to do it, we may begin to fancy that this flesh which walls about our life is brass impregnable. We may grow callous and careless touching those lives which are struggling against heavier odds than ours, those lives which sometimes go down for a month or two in physical defeat. If any man's

heart is becoming small, tight and hard by this round and round of pleasant experiences, it may be that there is no other way for his sympathies to be brought back to a more abundant life than for him to travel the way of pain and distress himself. Whether this is the only way or not, it is one way; many a man comes through such an ordeal to walk a bit more slowly for the rest of his days but with new sympathy for all his fellows. When he looks down into his own heart he says with profound gratitude, "The Lord enlarged me when I was in distress."

But having made room for that illness which is apparently unavoidable, and having indicated a certain high office it may perform in moral growth, I would again strongly insist that it is not only the part of expediency but morally imperative for every one to do all that lies in his power to be well, steadily and joyously well. It is part of our Christian duty to so obey God's laws of health, which are as sacred as if he had actually spoken them aloud from Sinai, to so order our habits with reference to the

maintenance of a high degree of effectiveness, to so utilize all means, material and spiritual, which make for soundness, that we shall be up to the mark in physical health.

The location of that tree of life, whose leaves were for the healing of the nations, is significant, — it stood "in the midst of the street." It grew and flourished, offering its gracious and accessible ministry right there in the very center of a city whose walls were great and high. The tree of healing was not remote from the common life, only to be found in some far-away garden to which none but the privileged might go. It was not shut away in some sacredly guarded enclosure where only the chosen few were admitted. It grew in the middle of the street, easily accessible to all, a part of the common, daily environment.

Busy men and women do not need to make long pilgrimages to some distant shrine; they need not go apart into some mystical, occult sect; they are not required to use prescribed formulas of speech, which no one quite understands, in order to avail themselves of this

help. Right here, where we are now carrying on the work of ordinary life, where we are now using our common sense in our daily duties, we find this splendid tree with healing in its very leaves, growing in the middle of the crowded street.

If any one will take those leaves and use them habitually it will be good for the body and good as well for the soul. Indeed, he cannot use them with the highest effectiveness until his moral purposes are altogether right. The fact that God is a Being of holy love makes it plain that His total helpfulness can only be secured where there is a spirit of holy love to invoke and receive that aid. If any man, therefore, will undertake to rightly use the leaves of the tree for the healing of his bodily ills, he will in that very effort be led to eat also of the fruit of the tree which will give him life everlasting.

The Church and Disease

VII

The Church and Disease

THE New Testament does not speak about "saving souls" after the manner of some. It recognizes the fact that all the souls we know anything about have the cheerful habit of living in bodies. It therefore speaks always of saving men. "The Son of Man is come not to destroy men's lives, but to save them" — in their entirety. "The Son of Man is come to seek and to save that which is lost" — health, peace, purity, happiness, whatever has been lost out of the life and therefore needs to be restored.

The leading apostle of the Christian faith expressed his purpose habitually in such terms as these: "I pray God that your whole spirit, soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ." "I beseech you, therefore, by the

mercies of God, that ye present your bodies a living" — not a dying or a diseased, if it lies within your power to avert it — "a living sacrifice, holy and acceptable unto God, which is your reasonable service." And in one of the letters accredited to the beloved disciple, we find the good wishes of the writer expressed in this cordial and inclusive fashion: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." He desired that the material and physical well-being of his friend might be commensurate with his moral and spiritual advance.

Now, it is for the church, standing as the leader and exponent of this unfolding Christian civilization, to face this larger responsibility, this wider opportunity. In these days society is demanding a fuller and more vital application of the Gospel of Christ than the one which satisfied certain other generations. The souls of men caught in the grip of some vicious habit — it may be mental, certain fixed ideas, fears, obsessions, despondencies; it may be physical, the use of some drug or

stimulant or other indulgence which makes against sound health; it may be moral, a tendency or a disposition in the presence of which the will has gone lame — the souls of men caught in the grip of some vicious habit are crying out for deliverance. And it is for organized religion in such ways as may be wise to make some effective response to this widespread appeal.

In the preceding chapters I have had occasion to speak of several phases of this popular interest and this insistent demand. I have spoken sometimes in hearty approval and sometimes in radical, though I trust not unjust or unkindly, criticism. In this last chapter I wish to ask what should be the general attitude of the Christian church toward the whole great problem of physical disease. That it should be one of intelligent and loving sympathy goes without saying; the Christian church or the Christian man lacking that high quality is not worthy to be called Christian. But in its concrete efforts what should the church do for the health of the community?

It can aid mightily by helping to safeguard the health of the community from the inroads of disease. We live in a land ruled by public opinion. This public opinion finds expression to some extent in law, but still more in the habits and customs of the people. Where this public opinion is intelligent, resolute and conscientious it becomes a tremendous power for good. The church can aid in forming that body of opinion which is the uncrowned king in our land. It speaks from its pulpits on every Sabbath in the year; it lays its message through its papers, magazines and books before the eyes of thoughtful people every week; and in its various schools it utters its word to the growing minds of the children and the youth of the land throughout the year. Now if its main utterance has to do not simply with the forms and ceremonies of worship, and not simply with the doctrines contained in the creed or with those benevolent and missionary enterprises in which it is directly engaged, but also with the housing of the people in sanitary tenements, with the making of the

conditions of employment in factories and mines safe and healthful, not dangerous and deadly, with the instruction of the children in those habits of life which will be for their physical as well as for their moral soundness — in a word, if the church speaks habitually of all the more vital interests which belong to well-being, then you can see that it may sustain a most helpful relation to the public health.

Take that matter of sanitary tenements! In the city of Glasgow a few years ago it was found that the death rate in a certain quarter was altogether too high. When the fact had been ascertained by competent investigation that the high death rate was due to unsanitary housing, there was an outcry from the churches, from the board of health and from some of the daily papers. And at last the municipal authorities were induced to demolish those houses at public expense and to build sanitary tenements. As a result of that one act the death rate in that district went down from fifty-five per thousand to fourteen

It is for the church to urge upon all its members the duty of interesting themselves actively in that important concern. It was a terrible scandal upon the cause of Christ a few years ago when it was brought out that Trinity Church, New York, owned, maintained and derived a handsome revenue from certain tenements in which human beings should not have been permitted to live. That mighty church, the wealthiest in the land, was assailed in words that stung, and it ought to have been assailed. It is a terrible scandal when Christian people worshiping God in the beauty of holiness own and rent houses which are plainly unsanitary. Murder is murder, whether the one responsible for it kills his man with an axe in five minutes or with an unsanitary tenement in five years. The One who said, "Thou shalt not kill," the One who knows the secret methods of all lives, views any purpose or action which is hostile to the life, the health or the happiness of another, as murderous. It is for the church to help safeguard the health of the people by

aiding in this movement for sanitary tenements in all our cities.

Take that matter of the war now being waged against tuberculosis, the Great White Plague of modern times. Read the reports of the Anti-Tuberculosis League if you would know what a scourge it has become. One hundred thousand people in the United States alone die from it every year. If the present death rate is not reduced by wise measures, out of the eighty millions of people constituting our present population ten millions of them will die from tuberculosis.

The germ of that dread disease is killed by sunlight and lives only a short time anywhere in the open air, but it will live for months in the dark places in the house. In a certain ward near the Battery in New York fourteen times as many people per thousand died last year from tuberculosis as in a ward adjoining Central Park. It takes its toll from the rich but it takes a still more terrible toll from the ill-fed, ill-housed poor. The church can ally itself strongly with the municipal and state

boards of health in spreading intelligence, in awakening interest and in stiffening the public will to fight this dread disease. It is a preventable disease, and it lies within the power of medical science backed up by the wise and persistent co-operation of the people to practically stamp it out. The church of Christ caring for the bodies as well as for the souls of the people should show itself a valiant leader in this splendid task. The individual standing alone finds himself oftentimes helpless, but the aroused community becomes mighty in its advance against that disease.

Take the matter of sickness among the poor. Sickness is a grievous experience anywhere, but sickness and poverty together become a terrible combination. Where a woman or a child is sick in a tenement, the odors and the noises, the flies and the crowds, the stifling heat or the damp cold, all make illness more distressing and recovery more difficult. It is an accurate and a most pathetic picture which Robert Hunter paints in his book on "Poverty." He himself has given so much time and so

much love to the lower East Side of New York, that he can speak as one having authority and not as a scribe. "In the home of the rich a child lies burning up with fever, but the whole night through doctors, nurses and servants, with a thousand appliances, are making every effort to ease and comfort that little life and lift it back to health. At the same hour in the big tenement a light burns the whole night through, and some weary workingman with his patient wife is watching every movement and listening for every breath of a hot and restless little one. At daybreak the man must go to his work to earn bread for them all. He kisses the feverish lips, it may be for the last time — he does not know, but all day long his heart is heavy and anxious. And through the day that mother with her heart-strings wrung by anguish carries on her unequal fight against disease."

It is for the church to enlarge the scope of its benevolence and aid in providing district nurses in all the poorer parts of our cities to come in as effective allies of those forces which

make for health. It is a work which ought to be done at public expense. We provide policemen as the allies of the people in their fight against crime and disorder; it would be equally fitting to provide district nurses to aid the poorer people in their heartbreaking struggle against the ravages of disease. In the meantime, until public opinion shall make this general provision for the needy in every city, the strong church might well have a district nurse on its regular staff of workers that it might the better fulfill its duty to the bodies as well as the souls of men.

Take that matter of safeguarding the health of the children by wise inspection in the public schools! In my own city we have a "Department of Health and Sanitation" under the direction of a physician who was formerly at the head of the State Board of Health. He found, according to his first published report, that from two to twenty per cent of the children in the public schools were defective. Enlarged tonsils, adenoids, defective nasal breathing, decayed teeth affecting mastication

and the assimilation of food, astigmatism making the vision imperfect — these were samples of the handicaps under which many of the little people were trying to do their work. When the lessons were not learned or when there was disobedience to the rules, it did not always mean a lack of interest or mental dullness; it did not always indicate a wayward disposition on the part of the boys and girls; the apparent fault may have come entirely from physical conditions for which the children were not responsible.

It is for public sentiment to put its strong endorsement upon that form of effort and to be ready with the necessary funds to support it. It is for our Christian civilization to stretch forth a long, strong, loving arm around the child in that home where these deficiencies might be overlooked by uninstructed and over-burdened fathers and mothers, and thus give every child born into the world the fullest possible chance to be, to do, and to grow.

I have named these as samples of the lines

of usefulness which lie open to the Christian church in the effective interest it may show in the health of the people. The church can render a splendid service in helping to inspire those civic and communal activities which make for health. The One who said from the top of Mt. Sinai, "Six days shalt thou labor and do all thy work, but the seventh day thou shalt rest, thou and thy manservant and thy maidservant as well as thou," is not indifferent to the physical well-being of the people. That august command was uttered quite as much for the bearing it would have upon sound health and the longer continuance of physical efficiency as for the value it would have in promoting a spirit of reverence and of moral aspiration.

And the One who said with even more touching sympathy, "Come unto me all ye that labor and are heavy laden and I will give you rest," felt a mighty interest in the tired muscles and the fretted nerves as well as in the moral natures of the people. And the church which undertakes to worship the

One and to follow the Other cannot be indifferent to these vital concerns. It ought to be possible for every church, because of the effective interest it has shown in the total well-being of the people and because of the way it has inspired its members to enter upon these useful forms of activity, to say to the community with no sort of affectation, "I wish that thou mayest prosper and be in health even as thy soul prospereth."

In the second place, the church can ally itself with those forces which make directly for physical soundness. I referred to the fact that the death rate from tuberculosis in a ward on the lower East Side of New York was fourteen times as great as in a ward fronting on Central Park. There was, of course, in the homes in these two wards, a vast difference in the food and the clothing of the people, but the Park itself with its open spaces, its trees and its grass, its clear sky and its purer air, was a means of health and a means of grace. Every park and every playground in the crowded city is ordained of God to aid in the fulfillment

of the beneficent purpose expressed in that inspired wish for our good health. It is a narrow, grudging and unchristian attitude which votes against appropriations or bonds to provide these breathing places, these gracious ministries to health in all our cities. All honor to those public-spirited officials who are leading the way in the work of extending the park systems and of increasing the number of playgrounds for the boys and girls. Future generations will rise up and call the results which they accomplished blessed.

The general health of the people is indeed one of the main assets of any nation. This fact was clearly recognized by President Roosevelt when he appointed Professor Irving Fisher of Yale University, the head of the Department of Economics, to tabulate facts and statistics and to make a competent report on our national vitality. This report makes any thoughtful man somber and then causes his heart to leap within him as he thinks of the possibilities there suggested. In the sixteenth century in Europe the average length

of life was between sixteen and eighteen years — now it is between forty and fifty. The rate of increase in the average length of life in the eighteenth century, when hygienic and sanitary measures were little understood, was at the rate of four years per century — during the last half of the nineteenth century, when so much intelligent attention was given to these matters, the rate of increase became nine years to the century.

In the seventeenth century in London the annual death rate was fifty per thousand — now it is fifteen. The city of Vienna in one hundred years has reduced her death rate from sixty to twenty-three by wise sanitation. In Boston the death rate in 1700 was thirty-four per thousand — now it is nineteen. In Sweden where they have the Ling system and the Swedish movements for the physical training of children in the public schools more highly developed than in any country in the world, we find that the average length of life is fifty for men and fifty-three for women — the highest in the world. In India, which has

the least of all this, the average length of life is twenty-three for men and twenty-four for women. In the Scandinavian countries the death rate is thirteen per thousand, while in India it is forty-two. Make all necessary allowance for the difference in climate in Sweden and in India, the splendid fact still stands that physical instruction and scientific sanitation roll up a magnificent result in the health and physical endurance of the people.

How splendid are all these gains! What a saving in earning power as well as in the avoidance of the gruesome volume of personal bereavement where women are being widowed and children left as orphans by the untimely deaths of their natural providers. And as a result of his investigations as an economist, aided by the boards of health in this and in other countries, it is the sober judgment of Professor Fisher that clean streets, clean food, clean water, clean milk and clean air would so reduce the volume of preventable disease as to result in the saving of one thousand millions of dollars annually to this land of ours.

And Dr. Reid of Cincinnati, basing his estimate upon the investigations of this economist, believes that by following the perfectly feasible suggestions outlined in that report, we could in seven years save enough of that avoidable waste in human life reckoned in terms of its earning power and in the potential earning capacity which is unnecessarily cut off — "we could in seven years save enough to pay for the Panama Canal, duplicate our army and navy, double our merchant marine, deepen all our inland waterways, pay off the entire national debt and have enough left to put a surplus balance in the treasury of five hundred millions of dollars." And these are the figures not of some Fourth of July orator or of some sentimentalist, but of a trained economist and of the physicians connected with the State and municipal boards of health!

I have stated the possible saving only in terms of financial gain through the prevention of avoidable disease. If we should undertake to state the possible gain in general well-being

by the avoidance of bereavement and by the wiping away of the tears from the many eyes which are now dimmed because of the untimely death of those they loved, if we should estimate the beneficent results in avoiding that stern struggle to which many women and children have been doomed because of these unnecessary deaths, we should need to send out for some professor of the higher mathematics who understands the fourth dimension and the more august methods of notation in order to be able to read off the final figures as to the resultant gain in human well being.

The church can also help to prevent the depleting of the best resources of the nation through child labor. It can insist that men shall not be doomed to work in unsanitary mines or factories; competent and fearless Federal inspection backed up by a resolute public opinion can prevent all that. It can see to it that prospective or nursing mothers are not sent into the mill or the factory to stand all day at the looms to the permanent detriment of two generations of human lives. It

can ally itself openly and actively every day in the week with all those agencies and movements which have to do with physical well-being as well as with intelligence and good morals. There ought to be in our Christian civilization "a gate of the Temple called Beautiful" where Christian sentiment and Christian energy are taking the lame man by the hand and setting him on his feet. It would greatly increase the number of those who enter into the temple, "walking and leaping and praising God," if the church should show itself more active in its interest in this present, visible and everyday life of the people.

The church has also, I believe, in ways appropriate a perpetual ministry to render to the health of the individual. It would take a very wise man to determine how much of the present volume of disease, organic and functional, is due in the last analysis to the rapid increase of nervous disorders. The mad rush for wealth, the overdone social life of our day, the restless desire for change, the pace which is too sharp for any of us and

killing for thousands of us, the widespread use of stimulants and narcotics in alarming amounts and the lack of self-control, through overwork perhaps, — all these serve to roll up an awful array of nervous disorders. These disorders in turn react upon all the vital processes of digestion, assimilation, circulation and elimination in a way that undermines the health.

We have a growing amount of hysteria as seen in exaggerated emotional displays, the morbid desire for sympathy, the craving for excitement or for admiration, and the unconscious simulation of certain diseases where the symptoms are such as would deceive any one except an expert diagnostician. We have a vast amount of melancholy, nervous depression, neurasthenia, the tendency to suicide and moral despondency. Look into the faces of the people you meet on the busy street when they are unconscious that any one is observing them! In what a discouraging percentage of them do you find an absence of that good cheer, kindliness and hopefulness

which ought to clothe the human face, except in its great emergencies, as with a garment.

Now just there the church has a magnificent opportunity. If it never took a pill in its hand or undertook to hold any sort of clinic, it could still accomplish a mighty work in urging upon the people better habits of life and in establishing deep within their hearts a saner and a sweeter spirit. It is for the church to so instruct the people that they may have poise and balance, a sense of proportion and that fine quality of moderation. It is for the church to preach and to practice serenity, cheerfulness, hopefulness. It is for the church to insist upon the supremacy of the spirit and the transcendent value of those interests which are altogether beyond the reach of accident or disease.

The church can also interpret the meaning of suffering, so that the burdened and the disappointed people will not feel that it is all the work of the devil or mere chance or the blind result of some mechanism in which we are caught and held. They will be brought

to see that suffering has a higher and a finer office in human experience.

The church can steadily lift the people out of themselves into those larger interests which make any life more normal. Not all the chronic invalidism in the world is due to an intensely selfish nature within, but a very great deal of it is due to just that. Those persons who insist upon continuing to dwell in their griefs, their troubles and their disappointments, when the time has arrived for an advance, are in countless cases made ill by thus flying in the face of a law as universal and as powerful as the law of gravitation. The necessity which comes for meeting new obligations, adjusting ourselves to changed conditions, doing our duty again on unwonted fields, if met and discharged, becomes a means of grace and of health; refused, it works untold ill. It is for the Christian church to make all that plain and to aid in fortifying the will which has gone lame, so that it will take up its load and walk on, head up, eyes front, intent upon victory.

There is no royal road, no short cut, to health, either by taking something out of a bottle or by purchased manipulation; there is no short cut by juggling with certain mystic phrases or by trying to stand on one's head through an insistence that one believes what his common sense tells him all the while is incredible. All those curious cults to the contrary notwithstanding, there is no such short cut to sound health. It has to be worked out according to law, and the best results can be most surely attained where the work is done intelligently and systematically, where it is done also in serene reliance upon the great fact that God is working within us to accomplish His good pleasure. It is the office of the church to make all this clear; to teach the people to assert, not by jumps and jerks, but by the steady thrust of their own truest aspiration, the full potentiality of their natures in the name and by the help of the God who loves them.

The very worship and service of the church can be made, and ought to be made, a means

of health. It can be used to develop interior courage and high resolve. It can be made an opportunity for the influx of that larger supply of vitality from the great reservoir of spiritual energy so that "as the day, so shall our strength be" — the presence of energy from within meeting and balancing the pressure of obligation from without. It is a well-known fact that certain emotions have an expansive and liberating, as well as a steadying and strengthening, effect upon the entire body. Every one has had these experiences when participating in some nobly conducted religious service. It is for the church by the whole appeal of its worship and instruction, by its power in moral renewal and in spiritual uplift, to steadily induce those states of feeling and those attitudes of soul which thus make for health.

If you will study closely the relation of worship and aspiration, reflection and meditation, to nervous poise and stability, you will understand how fruitful this line of effort may be made. It is a doctrine of modern philosophy that God is immanent as well as transcendent,

immanent in all these forms of life; and that He is finding a growing and maturing expression of His beneficent power and purpose in their advance. In the words of Professor Josiah Royce of Harvard, "God wins perfection through expressing himself in the finite life and triumphing over and through its very finitude. God means to express himself by winning us, through the very triumph over evil, to unity with the perfect life; and therefore our fulfillment like our existence is due to the triumph of God himself." And all this is but a far-off echo of that divine word of the Master, "In this world ye shall have tribulation, but be of good cheer, I have overcome!" And by virtue of this victory, at first vicarious, then representative, then becoming individually effective by personal appropriation, we win our own victories. Life, therefore, is a "continuous divine communication." And it is for our worship and aspiration, our meditation and reflection, to keep wide open the arteries of the soul for the divine influx to the end that we may be lifted into the joy and

efficiency of that more abundant life the Master came to bestow.

It was not the pastor of a church, it was not a learned theologian in some seminary, but the leading psychologist of America in our oldest and greatest university who said not long ago, "The sovereign cure for worry is religious faith. The tossing billows on the fretful surface of the ocean leave the deep places undisturbed. And to him who has a hold on the vaster and more permanent realities the hourly vicissitudes of his personal destiny seem relatively insignificant." If you would gain that poise and steadiness, that serenity and peace, which make for health twenty-four hours in the day, you can best accomplish it, according to Professor William James, by a personal, vital religious faith, making these mighty truths, these infinite sources of help, your own by daily utilization.

I long to see the Christian church restore a fuller measure of that warmth and vigor, that gladness and spontaneity which belonged to early Christianity in its combined ministry, to

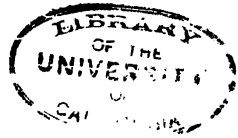
the bodies and to the souls of men. And I believe it lies within the power of the church of the twentieth century to do just that, if it shall only learn to "discern the signs of the times" and to follow intelligently and trustfully "the leading of the Spirit."

It is a pathetic and a significant scene which stands recorded there in the first gospel. At the top of Mt. Hermon, Jesus was at prayer, and His devotion reached that high level of intensity where His face shone like the sun, and the three disciples who accompanied Him felt that they were in the full enjoyment of heavenly companionships. Down at the foot of the mountain the other disciples were trying to restore a nervously disordered boy, brought to them by an agonized father in the hope of securing relief. And the sad fact was, they were failing in their attempt.

Then Jesus came down the side of the mountain and joined His efforts to theirs, and the child was restored. "Why could not *we* cast him out?" the disciples said in self-reproach. It was because they had been living for that

hour apart from the Master and in the attitude of unbelief touching those potencies which are invisible but mighty through God to the pulling down of strongholds.

It may be that the church at the foot of the mountain to-day has fallen too much into the way of living apart from the Master, and too much in the attitude of unbelief touching the nobler, fuller service it could render to human need. If this is in any measure true, then there must be a fresh return to Christ in a more complete consecration of ability, in a fuller recognition of the gracious content of His message, and in a more active exercise of a loving trust; then it may be that we, too, shall accomplish our dream and restore in glorious measure that warmth and vigor, that gladness and spontaneity of early Christianity, when the lame man "at the gate of the Temple called Beautiful" was set upon his feet, when the ills of many were relieved, and when all the burdened people heard, each in his own tongue, the message of Eternal Life.



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